

# **THE DHARAM SHASTRA**

REDISCOVERING INDIA

# THE DHARAM SHASTRA

Hindu Religious Codes.

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## PREFACE.

SEVERAL of my friends, from various parts of India, to whose help and sympathy I am greatly indebted for the completion of my English translations of the Rāmāyaṇa, Mahābhārata, and of other Sanskrit works, requested me to undertake an English translation of the Twenty Hindu Smṛitis which pass under the general name of *Dharma-S'āstras*. But I always expressed my reluctance to undertake the task, for I did not consider myself competent enough to do the same. It is only to satisfy the pressing request of a host of kind friends, to whom it is a sin to be disobligng, that I venture to undertake this most arduous work of publishing, in a collected form, the Text and a literal prose English Translation, with profuse Explanatory Notes, of all the *Samhitās*.

Some of these *Samhitās* have already been translated by some eminent scholars of the West. But no attempt has yet been made to translate all of these valuable works and publish them in a few handy volumes so that every student of Hindu Law and Literature may easily possess them for his own use. This is indeed a sad desideratum, especially in a century when so much activity is going on both in the East and West to place the intellectual and moral greatness of the ancient Hindus before the English-knowing world. The value of *Samhitās* as a sacred record of the life and customs of the ancient Hindus stands supreme over every other Hindu religious work, and it is but necessary that they should be made as much popular as possible. To



encompass this great and sacred end that I have undertaken the present work. I have very carefully collated the Text, with the help of a number of Pundits, and after carefully going through a number of Texts both in Manuscript and print. The Translation I have attempted to make as much literal as possible, keeping an eye more on accuracy than on literary excellence. To elucidate the Text and Translation I have not hesitated in appending Notes, very carefully made out, as elaborately as possible. In my opinion translations of such technical works as *Samhitās* must be always very literal. And I have followed this dictum very carefully throughout the work. My object, in publishing a very carefully edited Text along with the Translation, is that the reader may go through the Translation and the Text simultaneously and learn for himself the true nature and character of the civil and ecclesiastical laws of the ancient Hindus. It is needless for me to mention here that there is not a single collected edition of the Text of the *Samhitās* available in this country and elsewhere. And this surely, if not any thing else, enhances the value and utility of my publication.

A careful study of the *Samhitās* is fraught with immense value and profit not only to the students and practitioners of law but to the general readers as well. They will, by such a study, be not only able to form an estimate of the life and conduct, so glorious and eminent in themselves, of the ancient Hindus but will also be able to regulate their own conduct in the same light and on the same line, with such healthy innovations as the environments under which they now live so urgently require. True regeneration of the Hindus depends mainly upon the regulation of their life and conduct upon

national lines. And nowhere can they find greater light and help in forming their national life anew than in the *Samhitás*. Students and practitioners of law in particular will find in these works the earliest and the most genuine Texts of Hindu Laws on which they may safely base their higher studies in this most important department of Literature.

How far I have succeeded in making the Translation literal and accurate, it is not for me to pronounce any opinion. I leave it entirely to the judgment of my readers. If, however, this edition of the early Law-Texts proves successful, I shall, in a near future, undertake the Translation of all the Commentaries for the convenience and use of my legal friends and readers.

Any suggestion that my friends and readers may make for the improvement of the work will be thankfully received by me. I beg only to remind them of the fact that the present undertaking is a national work in which they all, like myself, are equally interested.

THE ELYSIUM BOWER,

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M. N. D

# **MANU SAMHITA**

# MANU SAMHITA

## CHAPTER I.

(UNTO) Mānu,\* blissfully seated with his mind abstracted from the world of the senses, came the great sages. Having worshipped him, they, conformably to reason and propriety,† interrogated him in the following manner. (1)

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Kullūka substantiates his statement regarding the highest authority of the Institutes of *Manu* among the *Dharma Śāstras* of ancient India by making quotations from the *Chhândogya Brâhmana*, *Bṛhaspati*, and the *Mahâbhârata*.

Whatever *Manu* said is medicine to those, who need medication (for their impiety)

*Chhândogya Brâhmana.*

The superiority of *Manu* lies in its being founded on the true import of the *Vedas*. The *Smṛiti*, which is contradictory to the teachings of *Manu*, is no *Smṛiti* at all. So long does the science of reasoning or Grammar shine as long as *Manu*, the preceptor in matters of virtue and salvation, does not appear in the field.

*Bṛhaspati.*

The *Purâṇas*, the Institutes of *Manu*, the *Vedas* with their allied sciences, and the *Ayurveda* are the four (branches of study), which are, by themselves, authoritative, and which should not be destroyed by means of sophisticated reasoning (like that of the Buddhists).

*Mahâbhârata.*

\* The first couplet begins with the term "*Manu*" in accordance with an established precept of Sanskrit Rhetoric, that "all literary undertakings must begin with a term of auspicious import, or signifying Deity," *Manu* being the name of Agni (fire-god), or of *Prajâpati* (creator according to others).—*Kullūka*.

† The text has *Yathâ-nyâyam*—In conformity with the rules of Logic or propriety, to ask an absurd or improper question being interdicted by the rules of our *Dharma Śāstras*.—*Kullūka*.

Be pleased, O thou, who art possessed of the six kinds of opulence, to expound to us, in due order \* the duties of all the (four) social orders, as well as those of the members of the mixed castes.† (2)

Thou alone art cognisant, O lord, of the imports and regulations of the self-originated Vedas, incomprehensible in (their meaning) and innumerable (in their ramifications), as well as of the rites (enjoined to be performed), and truths inculcated, (therein.)‡ (3)

He§ of imponderable prowess, being thus interrogated by the magnanimous Rishis, replied, hear, O ye great sages. (4)

\* *Anupurvash* :—In due order, that is, commencing with the rite of *Jāta Karma* (post-natal rite; and, after that, dealing with the successive rites in the order in which they are celebrated in life.—*Kulluka*.

† *Antara-Prabhavāncha* i. e., sons begotten by members of superior castes on wives of inferior castes, and *vice versa*, as well as those who are the offspring of unions with foreign women.—*Kulluka*.

‡ *Kārya-tattvārtha-vit* :—MEDHA'TITHI, a bigoted advocate of the Vedic rites, explains the passage as "cognizant of the meanings of the principles of Vedic rites and sacrifices." We, however, have thought fit to follow KULLUKA BHATTA in our translation, inasmuch as MEDHA'TITHI's construction of the text excludes many a cardinal point of the Vedic doctrine, such as the knowledge of Brahma, etc., narrows the general scope of the Vedas, and restricts the enquiry to the discussion of a single topic —*Tr*.

§ The use of the pronoun in the third person, singular, in the present couplet, strongly raises the presumption that the *Manu Samhitā*, as we have it now, is not what it was originally written by its author *Manu* but is merely a recension of the original work by a disciple of that great patriarch, most probably by Bhrigu. The probability amounts almost to a certainty when we think that it might have been quite within the province of Bhrigu, who revised the old Vedic system of Astronomy, to recast and revise the Vedic codes of Ethics and Laws, which were collated

(Originally) was\* this universe enveloped in darkness.† invisible to the sight, without any sign to indicate

and codified by Manu. Others, on the contrary, assert that, it was a common practice with our ancient masters to mention their names in the third person instead of saying "I so and so shall now discourse on such and such a topic," and quote an aphorism of Jaimini in support of their statement.

Manu's description of the creation of the universe in answer to the query of the Rishis regarding the Laws of virtue and good conduct, etc, should not be regarded as unseasonable or out of place. MEDHA'TITHI holds that the description of the evolution of the universe has been here introduced to show that the different forms of existence, from the lowest animalculum to the most exalted Brahmâ, are but the effects of different degrees of piety. Hence, this topic has a distinct and special bearing upon the main thesis of the Samhitâ, inasmuch as it unfolds the successive stages of evolution of the individualised self (*Jiva*) and marks the order in which it works up its progression upward, or is constrained to descend into the lower planes of life. GOVINDA RAJA (another commentator of the Samhita) subscribes to the same opinion, and says that, the description of this evolution of the universe is for the ascertainment of Brahma, the real cause of the universe, the knowledge of Brahma being held as the *Summum bonum* of life, and its acquisition, imperatively obligatory on all, as so unequivocally enjoined by the holy *Yânavalkya*, *Vâdurâyana*, and the author of the *Mahâbhârata*. Nor are the *S'rutis* silent on the point, but rather they inculcate the knowledge of Brahma as the highest virtue in man—*Kulluka*.

\* (*A'sid*)—From the unknowable and invisible nature of the universe, enveloped in primordial gloom, it must not be presumed that nothing existed prior to it, that it was evolved out of pure Nothingness. *Chhândogya Upanishad* has an express text on this subject, "O beloved, there was the only Real (*Brahma*) in the beginning."

† *Tamobhutam* :—The gloom of Primal Nature, *Prakṛiti*, resulting from the latent or potential existence of all ideas in her body, the state of equipoise among the qualities of *Sattva*, *Rajas* and *Tamas*.

its existence, unknowable,\* and beyond the inference of reasoning or logic—as if hushed all round in one universal sleep.† (5)

After that, the self-originated Deity, though unmanifest himself, caused this universe to be gradually manifested, by transmuting his energy to the twenty-four categories such as, the primordial elements of indomitable prowess—etc., and gave the first impetus to Nature to be evolved out.‡ (6)

\* Unknowable, even by means of inference (*Arthāpatti*)—  
DHARANIDHARA.

† *Prasuptam* :—Lulled in sleep, as opposed to death, indicating in its midst the potential existence of life, awaiting progressive evolution and manifestation.

‡ By dint of his will, the Supreme Brahma, the underlying substratum or reality of the universe, 'gave the first impetus to, Nature to shake off her state of primal equipoise, and to be gradually and successively evolved out in those categories and elements, which were necessary for the constitution of the present universe. Nature alone, in the absence of a guiding, controlling Will to shape her course and destiny, might not have been sufficient to evoke a universe into being. The fortuitous congregates of atoms could never have got themselves weighed and arranged in different groups and measures for the formation of different objects without the preconcerted scheme of a devising Genius. The mad whirl-gig of molecular combines would never have been timed with such majestic rhythm of motion and harmony as we find in the marches of the stars without the control of a master Harmonist. Inertia, and a few other forms of physical force may account for the perpetual motion we see everywhere in the universe, but who gave the first impetus to motion is a question which cannot be answered without admitting the existence of another reality behind the universe.

The Indian Rishis were fully aware of the absurdity of creating a system of philosophy, which tries to account for the evolution of the universe without the intervention of this unknown reality, endeavours to dethrone God from His throne, and

He, who is beyond the cognisance of the senses, subtle, unmanifest, eternal, and imponderable, and who runs through all created things, originated by himself (7)

He, wishing to create various kinds of creatures from out of his own body,\* first created water,† and cast his seed therein. (8)

That egg had a golden colour, resplendent like the (aggregative) effulgence of a thousand suns :—In that (egg) Brahmâ‡ himself was born—Brahmâ, the grand-father (progenitor) of all creatures and regions. (9)

places Nature on, it in His stead The *Bhagavad Gîtâ* lends its authority to this interpretation of KULLUKA when it says,

“Through my agency Nature gives birth to the mobile and the immobile.”

Both GOVINDARAJA and MEDHATHITHI explain the term *Tamo-nudu* as dispeller of gloom, we have followed KULLUKA's interpretation “*Prakriti-Pravartaka*.”

\* The immaculate or unmodified Prakriti (Nature), before the commencement of the process of evolution, pregnant with the potential seeds of the five material elements, the five cognitive senses, the five operative senses, the mind, life (vitality) acts, knowledge and desire, etc, is called the body of Brahma in the parlance of Vedantism, and, as such, not having a separate existence from that of Brahma. It is through the workings of the innate forces of his Self that Brahma is transformed in the shape of the universe —*Kulluka*.

† The first material element evolved out after Mahat, Egoism, and the five *Tanmâtras* (subtle sensibles) etc.

‡ In the previous cycle of evolution of the universe, Brahma contemplated himself as *Hiranyagarbha*, who was both identical with, and separate from, him. The astral body of this *Hiranyagarbha*, which survived the dissolution of the universe as a thought-form in Brahma, was reanimated, when Brahmâ again entered it in the form of life in the beginning of the evolution of our present Universe.—*Kulluka*.



The water is called Nára, inasmuch as it is the first offspring of Nara (the supreme self),\* and inasmuch as water was the first receptacle of the Supreme Self, manifested as Brahmâ, the Supreme Self is called *Nârâyana* (10)

That which is primal, unmanifest, eternal (principle), encompassing both the real and the phenomenal, the individual created by that principle is called *Brahmâ*. (11)

In that egg that divinity, having lived for one (Brâhma) year, thought, "let the egg be broken in halves," and the egg was so divided. (12)

Out of those two parts he created the heaven and the earth, and in their midst he eternally placed the sky and the eight quarters, and the seas all around. (13)

He recovered the mind, which partakes of the nature of the Supreme Self, and embraceth both the character of the noumenon and the phenomenon. Prior to the evolution of the mind, (he recovered) the principle of Egoism, the real incentive to all works. (14)

Prior to the evolution of the principle of Egoism, was evolved the principle of Mahat (principle of apprehension). All these categories (products of evolution) are possessed of the three qualities (of *Sattwa*, *Rajas* and *Tamas*). Gradually he created (caused to be

The astral bodies or immutable thought-forms exist in the eternal consciousness of Brahma, and they become re-animated or re-deceased according to the influx or out-flow of life into, or from, them, according to the exigencies of the evolution or involution of Prakriti, or to express it in the language of every day life, at the creation or dissolution of the universe.

\* The text has *Nara-Sunava*, the offspring of Nara, the supreme Self, the term *Nâra*, water being derived from "Nara" coupled with the affix "an" denoting filialty.

evolved out) the five cognitive senses, the recipients of the sound, light, taste, and smell.\* (15)

By combining the subtlest parts of the principle of Egoism, and the five *Tanmātras*, with their modifications, the senses, and the five material elements, he created all creatures. (16)

Inasmuch as the subtle particles of these six principles (Egoism and the five *Tanmātras*), which contrive to compose the body of Brahma, enfolded by *Prakṛiti* (Nature), are connected with the five elements as their effect, the wise call the person of Brahma as his body (*S'ariram*), from the fact of its being composed of these six (*ṣaṭ*) principles. (17)

From Brahma, manifested in the form of the five *Tanmātras*, were produced the great (material) elements, together with their functions;† (and) the deathless Mind, which is the procreating cause of all creations, together with its subtle functions of inclination, antipathy, etc. was produced from Brahma, evolved out as the principle of Egoism. (18)

From the subtle particles of these seven Purusha-like‡ principles of irrepressible energy *vis.*, the principles of *Mahat*, Egoism and the five *Tanmātras* has originated this universe. From the real has proceeded the phenomenal. (19)

\* The particle "cha" includes the five operative senses and the five *Tanmātras* as well.—*Kulluka*.

† The function of A'kāśa (ether) is space-giving, that of Vāyu is motion or arrangement, that of fire is transformation (lit heating or cooking); that of water, aggregation or mass-making, and that of Earth is receptivity.—*Kulluka*

‡ Because the Purusha was transformed into them at the outset.

Of these elements, each successive one partakes of the virtues of the preceding element, or in other words, the virtues of an element is corresponding to the number which is placed against it in the list.\* (20)

The names and functions and professions of all creatures he (Hiranyagarbha) separately created† according to the directions of the Vedas. (21)

The Lord created the Devas, who formed the limbs (as it were) of the religious rites,‡ and the Devas possessed of life, the hosts of subtle *Devas*, the *Sādhyas*, and the eternal sacrifice. (22)

The three Vedas, distinguished by the names of *Rik*, *Yajush* and *Sāman*, he milched from the Fire, air and the sun for the performances of religious sacrifices. (23)

\* Ethër or *A'kas'a*, which stands first in the list, has only the one property of sound ; air which occupies the second place in the list has two properties *vis*, sound and touch ; the third element (fire) has three properties, *vis.*, sound, touch and sight, (colour), the fourth element water has the four properties of sound, touch, sight (colour) and taste, while the earth, which stands fifth in the list, has the five properties of sound, touch, sight (colour), taste and smell.—*Kulluka*.

† The Vedas, which eternally exist, are merged in Brahma at the time of the dissolution of the universe only to be patent in the beginning of the next cycle of its evolution, furnishing Hiranyagarbha (the spirit of the burning egg or globe of primal cosmic matter) with forms and patterns of a former cycle for the guidance of his work of universal creation.

The priority of the Vedas to the birth of the universe is also asserted in the *Sariraka Sūtram*.

*Sabda iti Chenndātaḥ Prabhavāt Prataḥshānu mānābhyam.*

‡ He created two classes of divinities, animate such as Indra and others, and inanimate such as (ladles, etc., the utensils which are employed in the course of a Vedic sacrifice and are invested with a kind of divinity.—*Kulluka*.

He created Time, the divisions of Time, the stars, the planets, the rivers, the seas, the mountains, the plains, and the uneven grounds. (24)

Contemplation (*Tapas*), speech, satisfaction of the mind, desire and anger. Wishing to create these creatures, he thus created this creation. (25)

For the classification of acts, he distinguished virtue from vice, and connected the creatures with the pairs of opposite, such as pleasure and pain, (heat and cold), etc. (26)

With the five subtle and transforming *Tanmātras*, he created this universe, in due order, (from the subtle to the gross, and from the gross to the grosser, and so on). (27)

To the work, for which he, the lord, ordained a creature in the beginning, it spontaneously reverted in its successive incarnations. (28)

To acts of love or cruelty, of mildness or ferocity, or of virtue or vice, it should spontaneously revert, which he ordained for it in the beginning. (29)

As the characteristic features of a season of the year appear at the advent of that season, so the acts of embodied creatures spontaneously assail them (in the proper time). (30)

For the furtherance of the (good of the) world, he created Brāhmana, Kshatriya, Vais'ya, and S'udra from his mouth, arms, thighs, and legs.\* (31)

\* The division of castes, according to the social economists of ancient India, has its basis, on the four broad, distinctive functions in the economy of the divine organism. The cogitative, the protective, the sustentative and the operative functions, which are so vitally essential to the continuance of each individual organism, the living envelop of each individual Self or *Īva*, must have their prototypes in similar functions of the divine body

of *Brahmā*, the direct motive principle of universal Evolution. A man, or a being, in order to live, must think, and reason, and desire. He must have some faculty within him which might help him to anticipate his wants, to profit by the lessons of the past; to co-ordinate his innumerable relations with his environments, and to develop the deeper possibilities of his nature; and to this function or principle, which is governed by the Laws of his prototype's being, the ancient *A'chāryyas* gave the name of *Brāhmāna*. Similarly, there must be in man some function exclusively set apart for combating the hidden foes of his organism, to help and accelerate a cure in the case of disease; another function, to store up and manufacture energy from the ingredients of ingested food, or from the physical elements of Nature, and another function to ungrudgingly and unremittingly serve the other three functions in the discharge of their works, *i. e.*, to be at the beck and call of Ideation (*Brahmana*), Protectiveness (*Kshatriya*), and sustentative function (*Vais'ya*). They respectively gave them the names of *Kshatriya* (soldier), *Vais'ya* (merchant or farmer) and *S'udra* (artisan or servant). *S'udrātva* is held identical with *Karmatva*, work, action, or service. Originally a *S'udra* meant an evangelist of service to mankind, although by an unfortunate degeneration of its meaning, it subsequently came to be synonymous with something low or vile.

As in the body, so in the body politic; as in the body politic, so in the universal body politic, and hence the ancient *A'chāryyas* came to look upon these relations of *Brāhmāna*, *Kshatriya*, *Vais'ya* and *S'udra*, this classification of the units of society for the furtherance of the common weal, like the classification of functions in the divine organism of which they are the exponents, to be eternally existing in the social economy of man, whenever and wherever occurring.

These distinctions of castes have nothing of the hatred and the sense of inequality, which prompted many a civilized society of modern times to lay down an arbitrary barrier between man and man, to create an artificial gulf between the classes and the masses, only on the basis of money-qualification. The framers of the ancient *Samhitās* recognised the inevitable necessity of organizing a division of labour among the several orders of the society. The caste system had its origin in the principle of co-

Having divided his body into two parts, He, the Lord (Brahmā), became male by means of the (one half,

operation and reciprocal help, and not in contempt and spitefulness as it is now erroneously believed in certain quarters. A good S'udra (an artisan) was as much free and as much honourable as any Kshatriya, or any Vais'ya, 'or even any Brahmana in ancient India. The Rishis took them under their own spiritual clanship (*Pravara*), and sages like the holy Kās'yapa, Angirasa, Pālakyapa (*vide* the *Agnipurānam*) wrote books on sculpture, architecture, veterenary medicine and other branches of art entirely for the training and guidance of the S'udras of their age. In the caste system the Rishis solved once for all the problem of capital and labour, which so badly threatens the modern industries of the West. It was not the out-come of monopolies or vested interests for in the primitive societies of communistic enjoyment man had the instinctive wisdom to exclude all exclusiveness, either in acquisition or possession, for the mere continuance of his race and being, if for nothing else. It was not based on the superior rights of conquest, for a S'udra, if not otherwise morally disqualified, used to enjoy all the civic rights and privileges in common with a member of the twice-born order. It was not established with the imprecations and anathemas of a crafty priesthood, for some of the authors of the ancient Samhitās (*Vishnu Ch. 57, V. 16*) authorised the Brāhmanas to partake of boiled rice cooked by the S'udras. For reasons stated above, the Rishis advised the society to protect the interests of its different orders with certain limitations. Unqualified equality is impossible in society, and the Rishis, as the best possible alternative, promulgated general equality in civic rights among individuals, and specific limitations of privileges, as of a class against class. The Rishis honestly believed that there can be no society without such distinctions, and they did not err in their belief.

*Kulluka* subscribes to this view when he says that, Brāhmanas etc., arose out of the divisions of the divine energy (*Daivyās'chā S'aktyā*) as expressed by his different organs such as, the face, etc., (*Mukhādibhyah*) and quotes a *S'ruti*; the Brāhmana was in his mouth.

and female by means of the other,\* and on that female he begat Viraj.† (32)

\* He begat *Vairaj* i.e. by means of sexual reproduction—*Kulluka*.

† We can not sufficiently bring home to the minds of our readers the fact that these couplets (32—34) reflect a knowledge of Embryology and the principle of sexual diæmorphism in our ancient masters, which amounts almost to the superhuman, when we read these verses in the light of modern science, and with the help of the kinder light of the Ayurveda. Bramhá, the prototype of all creating agents in this world, first divided his body into two equal parts, of which the one was endued with the male and the other with the female sexual virtues. Then by uniting these two parts or principles he progenerated Viraj. Thus we find the three modes of reproduction i.e., reproduction (by fission or division), sexual reproduction as in hermaphroditic creatures, and sexual reproduction by the union of parents of distinct sexual characters plainly contemplated in the lines of the couplet. It is indeed a far cry from the birth of Vairaj to the evolution of distinct sexual characters in man and woman. Professors Geddes and Thompson in their excellent work on the "Evolution of sex" have delineated for general readers the long series of animal existence through which the distinct sexual characters of our species have been evolved out, and the many attempts of Nature to take a retrograde step towards a lost type, but we can not but contemplate the fact with the greatest complacence that it is Manu, who first promulgated the doctrine that the distinct sexual characters have evolved out of a state of original hermaphroditism, as now demonstrated by the savants of modern science.

The Vishuapurānam fills up the deficiency in the statement by explicitly saying that the left part was endued with the female sexual characteristics and the right half with the male ones, and these two opposite polarities of life, the Pitrikās'akti and the Mātrikās'akti, according to the Ayurveda, predominate in the right and left halves of the body of each man and woman.

Having practised *Tapas*, whom the Virat-Individual himself created, him, O ye, foremost of the twice-born ones, know to be Manu, my (humble) self, the (second) or immediate creator of all (things and beings). (33)

I, having wished to progenerate creatures, practised the most austere *Tapas*, and at first created the ten great Rishis, the lords of creatures, (named as) Marichi, Atri, Angirasa, Pulasta, Pulaha, Kratu, Prachétas, Vas'istha, Bhrigu and Nárada\* (34—35)

These (Rishis) of indomitable prowess created, in their turn, seven other Manus,† and divinities other than those whom Brahmá had created, together with their celestial abodes, and great sages of irresistible prowess. (36)

[And] Yakshas, Rakshas, Piś'áchas, Gandharvas, Apsarasas, Asuras, Nágas, serpents, birds (such as Garuda) and the several classes of Pitris. (37)

\* A'NANDA GIRI in his commentary on the *Brihad A'ranyaka Upanishad* [Ch. 1.—Brāhmaṇa (Udgitha)—S. VII.] explained the term *Angirasa* as a compound of *Anga* meaning members, causes and effects, and *Rasa* meaning essence, substance; the whole meaning is therefore the substance on which the cause and effects depend.

*Marichih* is light, *Pulasta* is dimensiveness, *Pulaha* is contractibility, *Kratuh* is moral laws, *Prachetas* is self-consciousness, *Vas'istha* is conformability to Law, *Bhrigu* is buoyancy or supportiveness (Gravitation?), *Nárada* is water-giving or vitalising principle.

The ten Prajāpatis then are the ten fundamental principles of the material universe.

† The term Manu here indicates the office of Manu; each Manu takes his birth in the cycle of time he is intended to preside over.—Kulluka.



Lightnings, thunders, clouds, shafts of varied coloured light,\* rainbows, falling meteors, meteoric claps or reports,† luminous bodies with trailing banners of light,‡ and other luminous bodies.§ (38)

Kinnarās, monkeys, fish, various species of birds, beasts, deer, men, and beasts with two rows of teeth. (39)

Insects, worms, flees, lice, parasites, all kinds of gnats and stinging flies, and the different kinds of trees and climbing plants. (40)

Thus these (Manus), through the merit of the *Tapas* they had practised, and in conformity with my ordination, created all the mobile and immobile things, each in the womb, best suited to it in consideration of the mission of its life.|| (41)

Now I shall relate to you the work and the nature of origin of each of these creatures, as narrated [by the masters of old] (42)

Quadrupeds, deer, wild beasts, those provided with two rows of teeth, Rākshasas, Pis'achas and men, who are viviparous (placental) in their origin. (43)

All birds, serpents, alligators, turtles, and fish and

\* The text has *Rohita*, KULLUKA explains it as shafts of refracted light of prismatic colours.

† *Nirghāta* :— which literally means the report of any disturbing physical phenomenon occurring in the earth or heaven such as, that of a meteor or earthquake.—*Kulluka*.

‡ *Ketumscha* :—Trailing light of any falling heavenly body such as a meteor, etc.

§ *Fyotimshi* :—KULLUKA explains it as *Dhruvādīn*, the pole star, etc.

|| *Yathā-Karma Tapo Yogāt* :—The nature of the work a creature is intended to perform in life.—*Kulluka*.

their like, whether amphibious or aquatic in their habits, are oviparous. (44)

Gnats, Mosquitos, lice, flees, and such other insects, which originate from heat (decomposed matter) are called *Sveduja*. (45)

All vegetables, which sprout from seeds or graftings, are called *Udbhit* (*lit.* bursting out of the earth), while those (plants), which die as their fruit (corns) are ripe and bear a large number of flowers and ears, are called *Oshadhis*. (cereals). (46)

Those trees, which bear fruit without blossoming, are called *Vanaspatis*, while those which bear both fruits and flowers are called *Triksās*. (47)

There are various kinds of shrubs and bushy plants, and various kinds of weeds and grass, creepers and trailing plants, some of which grow from seeds and others from grafts. (48)

Variously enshrouded by the quality of Tamas, (Ignorance, or Non-consciousness), the effects of their own acts, they retain their consciousness inward, susceptible to pleasure and pain. (49) \*

\* Even the most cursory reader of this *Samhita* can not but be impressed with the deep insight of its author into the nature of things, which strongly favours the hypothesis that the truths the Rishis preached were clear perceptive truths and not mere deductions from empirical knowledge. Huxley has demonstrated the fact that the "difference between the vegetable and animal life is one of quantity, and not of quality" (*THREE ESSAYS* and Professor J. C. Bose Response in the Living and Non-Living has startled the world by his epoch-making discovery that the tissues of plants give almost the same response under pressure of stimulus.

Thus (I have) related the origin of all forms of existence from Brahmâ downward, which occur in this miserable world of constant change, tossing with its waves of birth and death. (50.\*

\* These fifty couplets from the beginning represent the accepted, orthodox view of Brâhmanism regarding the evolution of the universe, and as the view of *Manu* on the subject, is regarded as the reconciliation between the two opposite schools of Brâhmanic thought, viz., the *Sâṅkhya* and the *Vedānta*, it will not be amiss if we try to understand here the real significations of the terms or concepts occurring in the text, divested of their metaphors and allegories.

A'NANDA GIRI in his commentary on the (*Bṛihad A'ranyaka Upanishad, Brâhmāna*, III. 3. IX.) says that, creation pre-supposes non-creation and hence the manifest creator entails the necessity of admitting the existence of a non-produced creator, as the "five produced fires" necessarily indicate a non-produced one from which they have originated. This unmanifest spirit, from which Hiranyagarbha or I'svara (supreme ruler, the first produced, or manifest seed of the universe) originated, is called *Brahma* from the all-pervading Nature of its Self. This *Brahma*, or unmanifest, absolute spirituality is the receptacle of *Prakṛiti* or Universal Nescience. *Prakṛiti* is inherent in *Brahma*, the absolute consciousness, as "my sleep" is inherent in "my consciousness." They are not two separate entities, but united co-relatives, perfect *Science* and absolute *Nescience*. When that *Brahma* rouses up from sleep, state of quiescence after the involution of the Universal Nature, that Nescience, or that unconsciousness of sleep of the non-manifest Spirit is naturally transformed into the principle of Apprehension (*Mahat Tatvam*). Now the human mind is so constructed that it cannot think of any apprehension without referring it to a Self or Ego. "I feel," "I think," "I perceive." As there must be the factor of "I" or mindness in all acts of perception or cognition, the principle of Mahat was transformed into *Ahaṅkāra* the principle of mine-ness. With the sense of Egoism arises the necessity of perception, and so from *Ahaṅkāra* originated the five subtle *Tan-mātras*, the atoms of perception, if we may be warranted to use

such a term. With perception there arose the necessity of intellection, and the next category we find in the list is the *Manah* or mind, from which the *Indriyas* or the senses originated. As thinking implies action, and action means the contact with the non-self (the external world) the five *Tan mâttras*, in their turn, were transformed into the gross elements of ether, air, light, water and earth, to supply the *Indriyas* with their respective objects. Hitherto we do not find any creator or creation, these categories of *Mahat*, *Ahankâra*, *Pancha-tanmâtras*, the *Mind*, the senses and the elements being the modifications of *Prakriti*, or the universal *Nescience*.

Then what are these? Ānanda Giri in his commentary on the *Bṛihad Aranyaka Upanishad* (*Brāhmaṇa*, III.) says that "whatever is in the effect must also be in the cause." Now, according to the *Vedānta*, the individual soul or self is encased in a subtle body consisting of four sheaths or *Koshas* viz. the *Vijnānamaya Kosha* (Intellectual Sheath), the *Manomaya Kosha* (the Mental Sheath), the *Prāṇamaya Kosha* (the Sheath of Vital airs) and the *Annāmaya Kosha* the Sheath of nutriment. The first is composed of intellect and the five intellectual senses. The second is formed by the mind and the five organs of action or operation, the third consists of the five vital airs governing the processes of inspiration, respiration, circulation, etc. The fourth is formed by the gross matter. In the same manner the principles of *Mahat* (apprehension), *Ahankâra* (mineness), the *Tan-mâttras* and the mind, etc., formed the body of Brahma on the eve of the evolution of the universe. The Sheaths or the subtle organism of the individual self is inseparable from it as long as it has to undergo transmigrations; the subtle organism (S'ariram) of the universal self is inseparable from it as long it has to undergo transformations in the form of Hiranyagarbha (the first embodied self) etc., the *Ahankâra* in either case being transformed into three distinct kinds such as, the *Vaikārika* (phenomenal, the creator of mind), the *Taijasa* (thermic, the creator of the senses) and the *Bhutani* (the creator of gross matter).

In the next stage of Evolution we find that *Āpa* (lit water), whose property is mass-making has been created, and on it the

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N. B. For "under pressure or stimulus." (p 15, l. 31.) read under "pressure or stimulus as the tissues of animals."

seed or egg of Brahma, resplendent with the aggregative effulgence of a thousand suns, is lying afloat. We need hardly say that this egg, the conglomeration of Paramānus (atoms) of the *Vais'eshika* philosophy, is the globe of the first cosmic matter from which the worlds and systems of the universe have subsequently evolved out, and we need not wonder at the statement that the material atoms have come into being out of the immaterial components of the body of Brahma, if we consider the modern Scientific definition of atoms, "as projections of units of consciousness into space." (*Maxwell*.)

These twenty four categories then were the body of Brahma, or in which Brahma (the universal substance) was successively transformed immediately before this material universe was called into existence, as Jayāditya has expressed it in his work. We need hardly say that, the *Sāṅkhya* philosophy starts with this unmodified Prakriti as the prime cause of this universe; and the *Vais'eshika*, with this resplendent egg of Hiranyagarbha, the conglomeration of atoms (*Paramānuṣunja*) as the first condition of creation, though with the difference of meanings of these two terms. The *Mula Prakriti* of the *Sāṅkhyas* and the primeval gloom of Manu, which enveloped the supreme Self before the creation, are both negative entities. But the *Mula Prakriti*, the state of quiescence of the three qualities of *Sattwa*, *Rajas* and *Tamas* (knowledge, desire and Ignorance) is an original entity, self-existing and eternal. The *Sāṅkhya* dismisses all further enquiries into the final cause by saying, it is impossible to ask the origin of that which is original (*Mule Mulābhavāt Amulam Mulam*) and supplies that starting place to the human mind without which it can not exercise its reasoning about cause and effect. The *Vais'eshikas*, on the other hand, say that, the atoms are eternal, and their combinations and conglomerations as the only mediate condition of the evolution of the universe, are effected through the agency of an unseen cause (*Adrishta*), which is unknown and unknowable, and which, like the final cause of all agnostic philosophies, partakes of the nature of "fate" or "Necessity." Beyond this stage there is no material difference of opinion among the exponents of the different schools of Brahmanic philosophy as regards the process and order of the evolution of the universe.

Now to return to the Samhitā: From out of the body of Brahmā, the unconditioned Self, was produced *Apā* (lit, water and in that he cast his seeds which were formed into an egg, bright as a thousand suns. Then by dint of contemplation, Brahmā transformed himself into *Hiranyagarbha*, the first embodied soul, and in that egg *Hiranyagarbha* or Brahmā was born. (See note ‡ p. 5.)

Now let us examine what did the Rishi mean by *Nāra* (water); we learn from the Samhitā that it is a kind of principle, which emanated from the body of Nara, the universal substance whose function is fluidity and mass-making (*Samhātī*), and in that principle, the first material force (*ṣakti-rupma-Kulluka*) he cast his seed. His seed developed itself into an egg resplendent as a thousand suns, the primal globe of burning cosmic matter. Brahmā (*Prajapati* of the *upanishads*) by means of his objective mental qualities entered that egg and was born in it as Brahmā or *Hiranyagarbha*. The passage of the text elucidates that life was inherent in the primal cosmic matter, or as *Anandagiri* in his commentary of the *Bṛihad Aranyaka Upanishad* (*Brahmana* III, S. 21) expresses it, "this is likeness (identity) of life. This identity is not merely found in the different bodies in proportion to their size, because life has no shape and is everywhere."

Why this seed was called an egg? Because, like the impregnated ovum, it was divided simultaneously with the commencement of its evolution, and was subjected to the influences of two polarities of life, motion or vibration, the *Upasarpani* and the *Apasarpani* of the *Vaiśeshika* philosophy, the centrifugal and centripetal forces in the material plane. The universal egg was divided and broken in parts with which the first embodied soul created the stars and the solar systems, etc. The text here is only a poetic representation of the doctrine of the *Vaiśeshika*, the atomic theory of ancient India, in which connection it may be said that *Kanāda*, the founder of the *Vaiśeshika*, by pouring a few drops of oil in a basin of water and by stirring it with a stick, first demonstrated the origin of the worlds out of a primal globe of cosmic matter. Perhaps the term "*Apā*" (water) in the text, the vehicle of the primordial atoms, is so named after the water of *Kanāda's* experiment-basin.

The notion of *Viraj*, dividing his own substance into male and female, occurs in more than one Purāṇa. But the *Manu Samhitā*

Having thus created me and all (the universe), He of imponderable prowess vanished in Himself, by oppressing (destroying) the time (of evolution) with the time of Dissolution. (51)

When that effulgent Being awakes, the universe is animated ; when He of reposeful mind sleeps, the universe is folded up (vanishes). (52)

When he reposes in himself, the self-conscious, embodied selves, with their bodies, the fruits of their acts, cease their respective activities, and the mind,\* divested of its functions, reposes languid. (53)

When the all (whole universe) is simultaneously merged in it, then this universal spirit, divested of all its works, happily sleeps the dreamless sleep.† (54)

The individualised Self, with its senses, long continues in a state of unconsciousness, ceases to perform any act, then it passes over from its former body in its true appearance.‡ (55)

makes *Viraj* to be the issue of such a separation of persons and Manu himself to be his offspring. The *Bṛihad Aranyaka Upanishad* relates the allegory of an incestuous marriage and intercourse of the first Manu with his daughter S'atarupá (*B. A. Upanishad. Brahmana IV, S. 4.*)

\* The text has *Manas* which means the mind with all its functions and the senses and their faculties.—*Kulluka*.

† *Nrivitaḥ* :—Devoid of the states of waking or sleep. It may be questioned that how can there be any such thing as dreamless sleep in the supreme Self, whose nature is perfect knowledge and felicity. The answer is that this is merely an analogy based upon the functions of animal life (anthropomorphism, *Jīva dharmā*).—*Kulluka*.

‡ Acts (*Karma*)—acts of respiration and such like bodily functions. The astral body of the individual leaves and goes out of its former gross body and the life (vitality) and the senses follow and overtake it in its next rebirth, as stated in the *Bṛihad Aranyaka* :

When being extremely attenuated (subtile) in form, the individual Self (*jīva*), in combination with the (eight 'categories),\* enters into the seed of a mobile or immobile being, then it is said to assume a gross form. (56)

And thus he (Brahmā), though himself deathless, by his wakening and sleep, is constantly vitalising and killing all the mobile and immobile (creatures). (57)

Having framed this, (code) at the beginning of creation, he (Brahmā) taught it to me in conformity with the rites laid down in the Śāstras; and I, in my turn, communicated it to Marichi and other Munis.† (58)

This Sage Bṛigū will narrate to you the code, inasmuch as he has learnt it in entirety from my own self. (59)

"Him going out (leaping over) follows life, and the flying life do the senses follow."—*Kulluka*.

\* *Samsrīṣṭa*—In combination with the eight categories of the five subtile elements, the senses, the mind, the intellect, desire, Vayus, acts and the Nescience. The astral body (*Linga Śarīra*) goes out in company of these.—*Kulluka*.

† *MEDHATITHI* asks how is it that, the authorship of this code, which was actually framed by Brahmā himself, came to be attributed to Manu? He answers the question by explaining the term *Śāstram* as "injunctions and prohibitions as disclosed by the true meaning of the code." Hence these injunctions and prohibitions were ordained by Brahmā and Manu subsequently wrote a Code of Laws based on those ordinations, etc., in verse. *Kulluka* subscribes to the same opinion and says that hence it is no contradiction to say that, "Brahmā originally composed a *Samhitā* containing a hundred thousand couplets and taught it to Manu, who, in his turn, summarised the work and wrote it out again in his own language." Hence it is not at all contradictory to the couplet of Nārada,

He recollected this code composed of a hundred thousand verses.—*Nārada*.



Having been thus commanded by him (Manu), the great sage Bhrigu complacently told them all, hear, O ye Rishis. (60)

In the line of this Manu, the son of the self-begotten one (Brahmā), six other Manus\* were born; those magnanimous Manus of great prowess procreated their respective progenies.† (61)

Svarochisha, Auttami, Tāmasa, Raivata, Chākshusa of great energy, and the son of Vivasvān (Vaivasvat) [these are the six Manus.] (62)

These seven Manus of great prowess, beginning with Svīyambhuva, in their respective cycles, created all this universe (*lit.* mobile and immobile things.) (63)

Eighteen *Nimeshas*† (twinkles of the eye) make one *Kāsthā*, thirty *Kāsthās* make one *Kalā*, thirty *Kalās* make one *Muhurta* (forty-eight minutes), and thirty *Muhurtas* make one day and night. (64)

The sun divided the day and night of the Devas and men. The night is for the sleep of creatures, and the day is for the performance of works. (65)

One month of men makes one day and night of the *Pitris*, each fortnight of men being equal to a day or a night of theirs. The dark fortnight of men is the working time (day) of the *Pitris*, the light fortnight is the time for their sleep (night of the manes). (66)

One full year of men makes one day and night of the Devas. The Northern solstice is their day, the Southern solstice is their night. (67)

\* *Svāh Svāh Prajāh*—Their own progenies in their respective times, *i.e.*, cycles of time over which they respectively ruled.

*Kulluka.*

† The time taken by spontaneously opening and closing the eye-lid is called *Nimesha*.—*Kulluka.* ८८

The duration of one day and night of Brahmā, as well as that of each cycle of time such as the Satyam, etc., now hear me briefly narrate in succession. (68)

The *Krita Yuga* consists of four thousand years (of the Devas); four hundred such years form the *Sandhyā\** (dawn) of that cycle, and four hundred such years form its *Sandhyāms'a†* (eve). (69)

Of the remaining *yugas*, the duration of each succeeding *yuga* and its *Sandhyā* and *Sandhyāms'a*, are respectively less than those of its predecessor by one thousand and one hundred years.‡ (70)

Twelve thousands of such four *Yugas*, as computed before in their order of enumeration, count as one *yuga* of the Devas. (71)

A thousand *yugas* of the Devas count as one day of Brahmā and his night is of a similar duration. (72)

[The wise], who know such a thousand *yugas* to be a day of Brahmā and another such a thousand *yugas* to be his night, are called the knowers of true day and night. (73)

\* *Sandhyā* here means the forepart of a cycle of time; and *Sandhyāms'a* its closing part.—*Kulluka*.

† A period of as many hundred years is its *Sandhyā* and a similar period is its *Sandhyāms'a* and the period that intervenes between the *Sandhyā* and *Sandhyāms'a* is called the *yuga*.

*Vishnupuranam*.

‡ The text has *Ekapāyena Vartante*—the amplification of its meaning would be that the *Treta Yuga* consists of three thousand (divine years, its *Sandhyā* and *Sandhyāms'a* being respectively composed of three hundred years. The *Dvāpara Yuga* consists of two thousand divine years and its *Sandhyā* and *Sandhyāms'a* being composed of two hundred years each. The *Kali Yuga* is composed of one thousand (divine) years, its *Sandhyā* and *Sandhyāms'a* respectively consisting of a hundred such years.

At the expiry of his day and night, he wakes up from his sleep, and awake, creates the mind, which partakes of the nature of both the real and the phenomenal.\* (74)

Impelled by (its) desire of creation, the mind (or *Muhat* create; (begins the work of creation), and the *A'kās'a* (ether) is created therefrom (in the order described before)† whose property is sound. (75)

From the modification of the ether is born the pure, mighty air, the carrier of all kinds of smell, and whose property is touch. (76)

From the modification of the air is born the illuminant, gloom-dispelling, effulgent light, whose property is sight. (77)

From the modification of light (heat) was born the water, whose property is taste, (and) from the water was born the Earth whose property is smell. This was the creation at the out-set.‡ (78)

\* The text has *Srijati Manah* which being literally translated means created the mind. KULLUKA says, that by the term *Srijati* (creates) is meant that he engaged his mind in creating the three regions of *Bhu*, *Bhuvā* and *Sva*, and quotes a Pauranic text in support of his statement.

*Manah Srisikshiyā-yuktam Sargāya Nidadhe Punah.*

Again he engaged his mind, teeming with the desire of creation, in the act of creating.

*Manah* here is identical with the principle of *Mahat* (apprehension) into which the energy of the Supreme *Brahma* was transformed after the dissolution of the Universe; what *Mahat* is to *Brahma* in the first cycle of unspecified creation, the *Manah* is to *Brahma* in respect of the subsequent specific creations.

† In the order of Egoism or Mineness (*Ahankāra*), the five *taumātṛas* and so on.—*Kulluka*.

‡ *Sristirāditah*. Creation of material elements in the beginning of creation, i.e., after the dissolution of the Universe) and

Seventy-one of such Divine *yugas*, each consisting of twelve thousand years as mentioned before, constitute the period of a *Manvantara* (the ruling time of a Manu). (79)

Innumerable such *Manvantaras*, innumerable creations and dissolutions of the universe,\* the Supreme Being makes out of sport.† (80)

Virtue was four-footed,§ and Truth, in special, was entire in the *Krita Yuga*. [In that age] men did not earn anything by vicious means.|| (81)

In the other *Yugas*, Virtue, on account of the foulness¶ of means by which money or knowledge was acquired in them, became successively divested of its

with these elements the various worlds or regions were subsequently created.—*Kulluka*.

\* Though only fourteen *Manvantaras* have been enumerated in the Puranam, in fact there had been innumerable *Manvantaras*, and innumerable times the universe had been created and destroyed.—*Kulluka*.

† The text has *Parameshthi*, lit., he, who is not qualified by any name, form, or attributes (*Andvṛitta-Lakshane tisthati iti Parameshthi*).—*Kulluka*.

‡ This is another instance of the anthropomorphic virtues being attributed to Brahma, which in fact have no room in his real nature, *Lokavattu Līlā Kaivalyam* (Human-like is his sport, (creation) and emancipation (dissolution of the universe), *S'āriraka Sūtram*.

§ Virtue is represented as a bull in the *A'gamas*, its four feet respectively consisting of Tapas (contemplation), knowledge, celebration of sacrifice (*Yajna*), and gift-making (*Dānam*).—*Kulluka*.

|| *Nādharmenāgama*—KULLUKA explains *Adharmena* as "by means not sanctioned by the *Vedas*."

¶ *A'gamāt* :—Vicious or dishonest means—KULLUKA. MEDHATITHI and GOVINDARAJ explain it with "*Vedāt*," (from the *Vedas*, the whole meaning, according to them, being the virtue, which is earned by living in conformity with the teachings of the *Vedas*.)

one foot in each. On account of theft, untruthfulness and dissimulation, the virtue, which is earned by pursuing an honest profession, successively became less by a quarter [in each *Yuga*.] (82)

In the *Krita Yuga* (golden age) men knew no disease, and used to witness the realisation of all their desires.\* The duration of human life was four hundred years.† In each of the [three succeeding ages] such as the *Tretā*, etc., the life-duration of man respectively became less by a quarter. (83)

The duration of human life, the fruits of acts done by the mortals,‡ and the energies (moral force) of embodied creatures§ are proportionate (to the ethical forces) of each age. (84)

Of one kind is the virtue in the *Krita Yuga*, different is it in the *Tretā*. Of one kind is it in the *Dvāpara* and different is it in the *Kali Yuga*, successively and proportionately decreasing according (to the spirit of) each age. (85)

The practice of *Tapas* (divine contemplation and communion) was the greatest virtue in the age of *Krita*; knowledge (of Self) was the highest virtue in the age of *Tretā* (the age of three-quarter virtue); performance

\* *Sarva-Siddhārtthāḥ* :—Successful in all their undertakings. They knew no failure as vice, which wards off and opposes all success, was absent in that age.—*Kulluka*.

† *Satāyu Vā Puruṣa* (the duration of human life is a hundred years) is the *S'ruti*, which lays down, according to *KULLUKA*, the extent of human longevity in the present *Kaliyuga*; or *S'atam* (a hundred) is here indefinitely used for a large number. Hence the text is not at all contradictory to the *S'ruti*.

‡ *A's'ishas'chaib Karmanām*—Fruits of Vedic rites performed for the fruition of any desire.—*Kulluka*.

§ *Prabhāvas'cha S'areerindām*—Capacity of Brahmanas to make their imprecations or benedictions effective.—*Kulluka*.

of religious sacrifices was the highest virtue in the *Dvāpara* (age of two-quarter virtue), and gift-making or charity is the highest virtue in the *Kalī-Yuga*. (86)

For the preservation\* of all this creation, He of great effulgence, laid down separate duties for those originated† from his mouth (Brāhmanas), from His arms (Kshatriyas), from His thighs (Vais'yas), and from His legs (S'udras). (87)

Study (of the *Vedas*), teaching, performance of sacrifices, officiating as priests at other men's sacrifices, gift-making, and acceptance of gifts are the duties of Brāhmanas. (88)

Protection of the people, gift-making, performance of sacrifices, study of the *Vedas*, and abstention from luxury† are, in general, the duties of Kshatriyas. (89)

Rearing of cattle (sheep, etc.) gift-making, performance of sacrifices, study (of the *Vedas*), merchandise, money-lending and agriculture are the duties of Vaisyas. (90)

Only one work did the lord ordain for S'udras, viz., to ungrudgingly serve the three above-said social orders. (91)

Sacred is the whole person of a man, more sacred is the part of his body, which lies above his navel, and

\* *Gupthyartham*—Each contributing to the well-being of all, and all jointly contributing to the welfare of each in the manner of libations of clarified butter cast in the fire by the celebrant of a sacrifice (*Agnau Prās'tāhutih*). The vapours of clarified butter cast in the sacrificial fire ascend the sun god. The sun god, thus propitiated, sends down the rain. The rain greatly favours the growth of food-crops, and food gives sustenance to the living creatures.—*Kulluka*.

† *Vishayeshvaprāsaktis'cha* :—Non-attachment to music, women, dancing and articles of luxury.—*Kulluka*.

most sacred is his face (head); this is what the self-originated (Brahmā) has said. (92)

From the fact of his having originated from the mouth, for the reason of his being the eldest born of Brahmā, for the reason of his being the repository of the *Vedas*, Brāhmaṇa is the ruler of all the creation, inasmuch as he lays down the duties [of all the social orders.] (93)

Him, the self-originated one, having practised *Tapas*, created from out of his mouth, for the preservation of creation, and in order that the *Pitris* (manes) and the *Devas* (celestials) might obtain their (portions of the sacrificial) oblation. 94)

Through the mouth of this (Brāhmaṇa), the celestials eat their *Havyas* (oblations), and the manes, their *Kavyas* (oblations.)\* (95)

Of the created things the animate creatures are the highest; of the animate creatures the intelligent ones are the highest, of the intelligent creatures men are the highest, and among men the Brāhmanas are the highest. (96)

Among Brāhmaṇas the erudite ones are the highest, among the erudite Brāhmaṇas those, who think it their duty to perform the *S'astric* rites,† are the highest, among the latter those, who perform such rites, are the highest, and among the performers of rites the knowers of Brahma are the highest. (97)

\* *Havya* : oblations offered unto the deities are called *Havyas*, while those offered unto the manes are called *Kavyas*.—*Kulluka*.

† *Kṛita-Buddhayah*—those, who have the notion (*Buddhi*) of duty i. e., those who are aware of the imperatively obligatory nature of the performance of Vedic rites.—*Kulluka*.

The Brāhmaṇa has originated as the eternal embodiment of virtue. His origin is for the furtherance of virtue; he becomes of the essence of Brahma. (98)

Born as a Brāhmaṇa, he wields the supremacy of the world, the ruler of all creatures, the custodian of the treasure of virtue.\* (99)

Whatever property (wealth) is in this world belongs to the Brāhmaṇa. For the fact of his being the eldest born (of the creator),† all wealth legitimately belongs to the Brāhmaṇa. (100)

Whatever does a Brāhmaṇa eat, whatever does a Brāhmaṇa wear, whatever does a Brāhmaṇa receive, is his own property, even if it belongs to another, inasmuch as it is through the kindness of Brāhmaṇas do the other castes enjoy. (101)

For the classification of the works (duties) of the Brāhmaṇa and other castes of society in the order of their enumeration, the wise Manu, the grandson of the self-originated one,‡ framed this code. (102)

This code should be diligently read and taught in its entirety to his pupils by an erudite Brāhmaṇa, and not by (a member of) any other (caste).§ (103)

\* *Dharma-Koshasya Guptaye*—The Brāhmaṇa is virtually the ruler of all the other social orders, inasmuch as it is he who formulates the duties of men and teaches them of God and religion.—*Kulluka*.

† *S'raisthenābhijanena* : for the reason of his being prior to the Kshatriya, Vais'ya, and S'udra in respect of time,

‡ Svāyambhuba, or the Manu of the first *Manvantar*, the grandson of the self-originated Brahmā.

§ KULLUKA interprets the passage to mean that, all the twice-born orders are competent to read this *Samhitā*, and says that it authorises only a Brāhmaṇa to teach it to his pupils, condemning the interpretation of *Medhatithi* who holds the concluding part



A Bráhmaṇa, who, while observing the vow of self-control, continence, etc., reads this code, is not tainted by the daily acts of iniquity done by his mind, speech and body. (104)

He sanctifies the row (*pañkti*)\* and the seven generations of his ancestors and descendants. He is fit to be honoured even with the gift of the whole earth. (105)

This code (*i.e.*, the reading of this code) is the greatest of all auspicious rites.† It improves the intellect of its reader, imparts fame and longevity, and is superlatively auspicious. (106)

In this (code) are described virtues (duties) in their entirety, merits and demerits of acts, and the eternal rules of conduct, which govern the four social orders. (107)

Conduct is the highest virtue, as inculcated by the *Smṛiti* and the *S'ruti* (*Vedas*). Hence, a Bráhmaṇa, with his senses under control, shall always conform to rules of conduct. (108)

of the couplet to be an intentional repetition, specically disqualifying the other three castes (Kshatriya, Vais'ya and Sudra) to read the *Samhitā*, or to use his own language it is a mere *Anuvāda* (*i.e.* an explanatory repetition or reference to what is already mentioned, and which illustrates or explains a *Vidhi* or direction previously laid down, but does not itself lay down any direction.)

\* *Pañkti* :—means the row of Bráhmaṇas with whom he may chance to sit down to a *S'rāddha* repast.

† The text has *Svastyayanam* which literally means a rite or an undertaking in which lies (*Yayanam*) the continued enjoyment or non-destruction of a wished for object. Mutterings of *Mantras* *Homas* (burnt offerings), etc., are usually included within the *Svastyayanam* (benedictory rites) in as much as they are calculated to oppose the advent of evil and to ensure the continuance of a blessing already received and enjoyed.—*Kulluka*.

Devoid of conduct,\* a Bráhmana does not obtain the merit of reading the *Vedas*. Possessed of (good) conduct, he reaps the entire fruit (of such study). (109)

Having thus observed the origin of virtue from (good) conduct, the sages accepted conduct as the basis of all austerities.† (110)

The origin of the universe (*Jagat*),‡ the sacramental rites (*Samskâras*),§ the performance of vows (*Vratas*) and the rules of ceremonial ablutions.|| (111)

Rules as to visiting one's wife, conditions and forms of marriage, the mode of performing the great sacrifices (*Maha-yajnas*) ¶ and the eternal *S'râddha*. (112)

\* The text has *Achârâdvichyutah*, which literally means "fallen from conduct."

† The text has *Tapasa* which here includes not only contemplation in the manner of *Yoga* but austere penances, and expiatory rites such as, the *Chândrâyanam*, etc.—*Kulluka*.

‡ The term *Jagat* (universe) emphatically demonstrates the fact that the Rishis, who first used the term, were fully cognisant of the perpetually moving, changing character of every thing included within it. The motion of our earth, which was known to the Acharyas, at least two or three centuries before the Christian era, is but a necessary corollary deduced from the denotation of the term *Jagat*.

§ Such as the rites of tonsure, post-natal purification, etc.—*Kulluka*.

|| Such as the vow of celibacy (*Brahmacharyayam* etc.)—*Kulluka*.

¶ *Snânasya Pâramam Vidhim*—The mode of performing the ceremony of ablution by a student after returning from his preceptor's house.—*Kulluka*.

¶ *Maha-Yajnas*, the five daily sacrifices of the householder such as the *Vais'vadeva*, etc.—*Kulluka*.

Descriptions of professions, the vows of *Snātakas*, \*articles which ought or ought not to be eaten, purification of articles.\* (113)

Means by which females can earn virtue, penitential austerities, emancipation of the Self, asceticism, duties of kings, and laws relating to money-debts. (114)

The mode of examining witnesses, duties of wives and husbands, divisions of shares, laws of gambling, and the punishment of thieves, etc. (115)

The specific duties (works) of Vais'yas and S'udras, as well as those of the members of mixed castes, duties in times of distress, and the mode of performing expiatory penances. (116)

Re-births according to the merits of three kinds of works,† means of self-emancipation, and the ascertainment of goodness and badness of acts. (117)

The duties of citizenship, duties peculiar to one's caste, and the eternal family-duties, and the duties of *Pāshandas*—these are the subjects lord Manu described in this code.‡ (118)

The Code, as Manu, interrogated by me, first narrated, that you shall hear from me to-day. (119)

\* Subjects included within asterisks are treated in the fourth chapter.

† *Trividham Karma-Sambhavam* :—According to the merit of any of the three kinds of acts such as good, middling and bad.—*Kulluka*.

‡ *Pāshandas*—Men, who follow scriptures other than the *Vedas* and do forbidden acts.—*Kulluka*.

## CHAPTER II.

THE virtue, which pious men, well read (in the *Vedas*)\* and free from attachment and aversion,† have followed from time immemorial, (for the reason of its being based on the *Vedas*, the eternal repository of truth), and as to the truth or falsity of which the dictates of the heart are the concluding proof:‡ now hear me describe that virtue. (1)

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What is virtue? Kanāda, the founder of the *Vais'eshika* system of philosophy, answers, that, which gives prosperity (cessation of wants) in this life and the highest success (Self-emancipation) hereafter, is called virtue (*Yatobhyudayo Nis'reyasa Siddhi Sa dharma iti.*)

HA'RITA says:—Now I shall discourse on Virtue. That which is sanctioned by the S'rutis (Scriptures, both *Vaidic* and *Tāntrik*) is virtue (*S'ruti Pramānaka Dharma.*)

JAIMINI says:—The object indicated (as good) by a Scriptural Commandment is Virtue (*Chodanā-lakshanartho Dharma, iti.*)

The *Bhavishya Puranam* observes, "virtute is synonymous with good (*S'reya*), and "good" denotes prosperity. There are five kinds of the eternal virtue which has its basis in the *Vedas*.

\* The text has *Vidvatbhih*, KULLUKA explains it by *Veda-vidbhi*, men well-versed in the *Vedas*.

† The text has *Arāgibhīh*,—which means that it should not be pursued out of any desire or greed. Virtue is the offspring of an unsullied soul and should be pursued with {an unstained heart, and for its own sake only

‡ The text has *Hridayenābhyunujnato*:—KULLUKA explains it by "which the mind, as charmed by its sweetness, freely approves."

GOVINDARAJ explains it as "that about which the mind does not entertain any doubt."

That, by pursuing which the mind, free from all doubt and scepticism, naturally enjoys a state of self-complacency, is called *Dharma* or Virtue.

Not commendable is the spirit of desire in man, nor the total absence of such a spirit (in him) is detected in this world. The study of the *Vedas* and the performance of the *Vaidic* rites and sacrifices fall within the boundary of acts with a desire.\* (2)

Desire is based on volition or determination,† and the religious sacrifices are based on solemn determinations. All vows, *Niyamas* (self-control), and religious duties‡ are said to be born of desire or determination. (3)

No action is found, in this world, of a man without

MĒDHA'TITHI explains "*Hridayam*" (heart) by "notions derived from perusing the *Vedas*, the whole meaning, according to him, being that to which the mind, pregnant with notions originated from the study of the *Vedas*, gives its unstinted sanction.

The true meaning of the couplet, we venture to suggest, is that "Virtue which does not spring up from the passions of the mind, which, like the religion founded by a false, designing prophet, does not live only an ephemeral existence, which, for the reason of its being based on the teachings of the eternal *Vedas*, pious men have been pursuing from time immemorial, which the pious ritualists, with minds, purified by the teachings of the *Vedas*, and equipped with testimonies and evidences of its truth, have been adoring ever since the birth of creation, and about the truth of which the dictates of the heart furnish the conclusive proof, now hear me discourse on that virtue."

\* Acts performed for the fruition of a desire cannot be commended, inasmuch as it is these acts which bind the Self of a man to the necessary chain of re-births, while daily (*Nitya*) and accidental (*Naimittika*) religious rites lead to salvation by illumining self-knowledge.—*Kulluka*.

† The text has *Samkalpa* which means volition or desire, as well as a solemn vow to perform a religious ceremony.

‡ Such as the duties of *Śrāṭakas*, etc., described in the fourth Chapter of this *Samhitā*.—*Kulluka*.

desire. Whatever act a person does is but<sup>1</sup> the effort of his desire. (4)

A man, by properly doing the acts enjoined to be performed in the *Vedas*,\* attains to the state of Brahma;† even in this world he may obtain all his wished-for objects.‡ (5)

The entire *Vedas*,§ the law codes framed by men, well versed in the *Vedas*, from their recollections,|| as well as the rules of life observed by them,¶ the

\* The desire or greed for the fruit of a virtuous act is here condemned, but not the desire or wish to perform such an act without an eye to its merit.

† The text has *Amaralokatām* (lit. state of the immortals)—KULLUKA explains it by *Brahma-bhāvam*, the state of Brahma.

‡ As in the *Chhândoṣya*, "when he wishes to attain to the region of the manes, the manes appear unto him simultaneously with his desire (*Sa Yadd Pitriloka-kāmo Bhavati, Samkalpā-devāsya Pitarah Samuttishthanti.*)

§ The *Rik*, *Sama*, *Yajus*, and *Atharva Vedas*, as containing all precepts (*Vidhis*), explanatory remarks recommending a precept by stating the merit arising from its proper observance (*Arthavāda*) and *Mantras*.—Kulluka.

|| *Smṛiti S'ile Cha Tadvidām*. The recollections of Sages well-versed in the *Vedas*, as recorded in the Law Codes bearing their names, and which are collectively called the *Smṛiti* (things remembered).

¶ *S'ilam*—Observance of rules of life such as *Brāhmanism*, etc.—Kulluka.

HA'RITA observes that, there are thirteen kinds of *S'ilam* such as, devotion to the gods and manes, amiability, non-aggressiveness, non-maliciousness, mildness, smoothness (of temper), friendliness, sweet-speaking, gratitude, protectiveness, kindness, and contentment.

GOVINDARAJ explains *S'ilam* by absence of attachment and aversion, etc.

costumes\* etc., of the pious, and the feeling of self-complacency† are the proofs of virtue. (6)

The duties, which Manu has described as obligatory on any particular person, have been so ordained in the *Vedas*, for he (Manu) is omniscient.‡ (7)

Having observed all the *S'âstras*,§ allied with the *Vedas* with the eye of knowledge, the erudite one shall perform the duties (peculiar to his order) in conformity with the proofs of the *S'ruti*. (8)

By practising pieties inculcated in the *S'ruti* and the *Smriti*, a person acquires fame in this life and excellent happiness in the next. (9)

The *Veda* is called the *S'ruti*, and the Dharma *S'âstra* is called the *Smriti*. Their teachings should not be put to the test of logic,|| for virtue has emanated from these two. (10)

The Brâhmana, who by dint of logic, tries to bring these *S'âstras* into disrepute, shall be excommunicated

\* *A'châra*, costumes, etc., of the ascetics such as the blankets, barks of trees, etc.

† The text has *Atmanastushti* satisfaction of the mind in cases of alternatives (*Vikalpa*). As for instance, there is a regulation that burnt offerings may be made either at sunrise or at sunset. The satisfaction of the mind which the offerer derives by making such offerings either at morning or evening is the satisfactory evidence that the offering has been rightly made. GARGA says that, in such cases of alternatives Self-satisfaction is the test (*Vaikalpîke Atmatustis'cha*.)

‡ *Sarvajñānamayo hi sah*. GOVINDARAJ parses it as an adjective to *Veda*, explaining it by "inasmuch as the *Veda* is the repository of all knowledge."

§ Such as the Grammar, Mimânsa, etc.—*Kulluka*.

|| Their imports should not be misconstrued by sophistry (*Kutarka*).—*Kulluka*.

from the society, as a heretical\* calumniator of the *Vedas*, (11)

The *Vedas*, the *Smṛiti*, good conduct, and self-complacency of one's own, the wise call these four as the positive proofs of virtue. (12)

The sense of virtue germinates in those, who are non-attached to desire and wealth. To all enquirers of virtue the *S'ruti* is the highest (conclusive) proof. (13)

In a case of two conflicting *S'rutis*, both of which are equally authoritative, the wise have called both of them as virtues of equal authority.† (14)

[As for example, there are two] *Vaidic S'rutis* that, Homas should be performed before sunrise, and Homas should be performed after sunrise. These two times are different, but Homas may be performed at either of them [according to the privilege of the offerer and the nature of the deity to whom the libations are offered]. (15)

He, whose all life, from the rite of *Nishēka* to that of funeral, is governed by the regulations of the *S'āstras*, is alone competent to read, or to hear this *S'āstra*, and no other. (16)

The tract of country, which lies between the *Sarasvatī*, and the *Drishadvatī*, the two celestial rivers, that god-built country is called *Brahmavārtam*. (17)

The conduct of life, as it obtains from generation to generation in that country among the twice-horn

\* *Nāstika* is the term which occurs in the text; literally it means an athiest, although it is often used in the sense of sceptic, agnostic, etc.

† In the conflict of two *Srutis* of equal authority either of them may be followed as an alternative.—*Gautama*.



and the mixed castes, is called *Sadâchâr* (good conduct) (18)

Kurukshetra, Matsya, Pānchâla and Surasenaka are called the land of the *Brahmarshis*, they are inferior to *Brahmavartam* (in respect of sanctity).\* (19)

From a Brâhmana, born in this country, every one in this world should learn his own proper duties. (20)

The tract of land, which extends between the Vindhya and the Hîmalaya, and lies to the east of Vinas'ana† and west of Prayâga,‡ is called *Madhya-Des'a* (central country). (21)

The tract of land, lying between the eastern and the western seas and included between the Vindhya and the Hîmalaya, is called *A'ryavartu* (the country of the A'ryans) by the wise. (22)

The country, in which black antelopes are found to roam about in nature, should be understood as a sacrificial country, the rest is the country of the *Mlechchhas*.§ (23)

These countries, the twice-born ones shall be careful to make their home ; a S'udra, in quest of a living, may adopt any country as his own. (24)

\* *Kurukshetra*—an extensive tract of land near Delhi extending from the south of the *Sarasvati* to the north of the *Drishadvati*.

*Matsya* is the name of a country lying to the west of modern Dholpur. Its capital *Virat* is probably same as Bairat, forty miles north of Jeypur.

*Panchala*, the modern Gangetic Doab.

*Surasenaka* is the country around Muttra.

† *Vinas'ana*, the country in which the river *Sarasvati* is lost in the desert.

‡ *Prayâga* is modern Allahabad.

§ *Yajniya Deshak* i.e., land in which religious sacrifices may be performed and celebrated.—*Kulluka*.

Thus has been briefly described the source of virtue,\* as well as the origin of all (the universe). Now hear me describe the respective duties of the different social orders. (25)

With the auspicious Vedic rites, the purification of the bodies of twice-born ones shall be effected, as (exemplified in) the rites of *Garbhādhānam*, etc. These Vedic rites are purifying both in this life and the next. (26)

By means of the Vedic rites of consecration of the womb, post-natal purification, tonsure, and initiation with the thread, the sin of the twice-born ones, pertaining to the seed and womb (of their parents), is absolved. (27)

The study of the three *Vedas*, Vows,† burnt offerings‡ *Ijās*,§ sons, the great sacrifices,|| and sacrifices¶ make the soul of a man\*\* competent to attain to Brahma. (28)

\* \* The text has *Dharmasya Yoni*,—KULLUKA explains it as the revealer of virtue, i.e., the *Vedas*, as disclosed by the couplet *Vedokhila Dharma Mulam*,—GOVINDARAJ explains it by "origin of virtue, i.e., the different acts of piety such as, the rites of *S'rāddhas*, *Ashtakās*, etc., as contemplated by the first verse of this chapter.

† *Vratas* or vows of forswearing meat, wine, etc.

‡ *Homas* or burnt offerings known as the *Sāvitri Homa*, *Charu Homa*, etc., as well as those daily offered at morning and evening.

§ *Ijās*—rites of propitiating the gods, Rishis and manes with libations of water by a student (*Brahmachārin*); a man is debtor to the *Devas* by the Vedic study, to the Rishis by sacrifice, and to the manes by the son.

|| The great sacrifices are the five *Brahma Yajnas*.

¶ *Yajnas* or sacrifices such as the *Jyotistoma*, etc.

\*\* The text has *Tanu*, which literally means body,—KULLUKA explains it by "embodied soul"

The rite of *Jatakarma* (post-natal purification) shall be done unto a male child before the cutting of its umbilical cord; and at that time, it should be fed with honey, clarified butter, and gold-leaf. (29)

The rite of nomenclature shall be done unto it, in the tenth or twelfth month, on a day marked by an auspicious star, or by an auspicious phase of the moon, or by a good *Muhurta*. (30)

The name of a Brâhmaṇa shall be a term of blissful import, that of a Kshatriya shall be one denoting strength, that of a Vais'ya shall be one connected with a term denoting wealth, (and) the name of a S'udra shall be a term implying vileness. (31)

The name of a Brâhmaṇa shall be prefixed to "S'arman," that of a Kshatriya shall be coupled with a term denoting protection; the name of a Vais'ya shall be prefixed to a term denoting prosperity, and that of a S'udra shall be a term prefixed to one denoting service. (32)

Of women, the names shall be terms which can be easily pronounced, not of any cruel import, explicit in their meanings, sweet, of auspicious significations, ending in long sounds, and coupled with terms implying bliss or benediction. (33)

In the fourth month\* shall be done the rite of showing the child to the sun; in the sixth month, the rite of feeding the child with boiled rice, or according to the custom obtaining in the family. (34)

For virtue, the rite of tonsure, in respect of all

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\* In the third month according to *Yama*, the name of the rite (*Nisrâmanam*) literally means taking the child out of the room.

the twice-born orders, shall be done unto the child in its first or third year,\* as ordained by the *S'ruti*. (35)

The rite of initiation with the thread shall be done unto a Brāhmaṇa boy in his eighth year, unto a Kshatriya boy in his eleventh year, and unto a Vais'ya boy in his twelfth year, counted from the day of conception. (36)

Wishing† the energy of Brahma,‡ a Brāhmaṇa (boy) should be initiated with the thread in his fifth year; wishing strength,§ a Kshatriya boy should be so initiated in his sixth year; and wishing wealth, a Vais'ya boy should be initiated with the thread in his eighth year. (37)

The time for initiation with the thread (*Sāvitrī*) in respect of a Brāhmaṇa lasts till his sixteenth year;|| that of a Kshatriya, till his twenty-second year; and that of a Vais'ya, till his twenty-fourth year. (38)

Henceforth (beyond these age-limits) these three twice born ones, not duly initiated with the thread,

\* In the third year the rite of tonsure. or according to the family custom—*A's'vālayana's Grihya sūtram*.

† Though such a desire on the part of the child is impossible, its father is supposed to cherish them in his heart.—*Kulluka*.

‡ *Brahma Varchasam*—The spiritual force or energy which is derived from the study and right understanding of the *Vedas*—*Kulluka*.

§ *Balārthinaḥ*—i. e., strength of kingdom, and that derived from the possession of horses, elephants, etc.

|| The text has A'-S'odashât; the prefix A' in this instance, according to KULLUKA, has the force of "till the completion (of) the sixteenth year). Others, on the contrary, relying on the opinion of YAMA, "after his fifteenth year, a Brāhmaṇa, not initiated with the thread, becomes degraded," say that, the force of the prefix A' in A'-S'odashât is "up to the limit of." We, however, have followed KULLUKA in our translation.

become *Vrātyas* (of broken vows), and are degraded from the society of the Aryans. (39)

A Brāhmaṇa, even in the time of distress, must not hold any connection with these *Vrātyas*, not duly expiated according to the regulation, either by marriage, or by (Vedic) study. (40)

The *Brahmachārins* (of the three social orders) shall respectively wear hempen, silken, and woolen cloths, and put on upper sheets (*uttariyas*) respectively made of the skins of the antelope, *Ruru* (a species of deer) and goat.\* (41)

The girdle of a Brāhmaṇa (student) shall be made of three strings of *Munjā* grass, evenly and smoothly tied, that of a Kshatriya shall be made of *Murvā* fibres tied in the shape of a bow-string, and that of a Vais'ya shall be made of hemp-twists. (42)

In the absence of *Munjā* grass, etc., the girdles of (Brāhmaṇas, Kshatriyas and Vais'yas) shall be respectively made of the fibres of *Kusa*, *Ashmantaka* and *Valvaja*, consisting of one, three, or five ties (according to the family-custom, each tie being tied with three strings of such fibre-thread. (43)

The holy thread of a Brāhmaṇa shall be made with three strings† of cotton thread, that of a Kshatriya

\* A Brāhmaṇa student shall wear a cloth made of hemp twists and put on an antelope-skin as his upper sheet. A Kshatriya *Brahmachārin* shall put on a silk-cloth and an upper sheet made of the skin of a *Ruru* deer, and a Vais'ya *Brahmachārin* shall put on a woolen cloth and an upper sheet made of the goat's skin. —*Kulluka*.

† *Trivṛt* (lit, thrice rounded) is the term that occurs in the text. But although Manu ordains that the holy thread of a twice born one, whether Brāhmaṇa, Kshatriya or Vais'ya, must consist

with three strings of hempen thread, and that of a Vais'ya with three strings of woollen thread, suspended from the upper (part of the body). (44)

For virtue, a Brāhmaṇa shall carry a staff made of the *Vilva* or the *Palās'a* wood;\* a Kshatriya, one made of the *Vatā* or the Catechu wood.; and a Vais'ya, one made of the *Pilu* or the *Audumvara* wood. (45)

The staff of a Brāhmaṇa. (religious student) shall be made of a height so as to reach to the hair of his head, that of a Kshatriya (student) shall of a height so as to reach his forehead, while that of a Vais'ya (student) shall be of a height so as to reach up to the tip of his nose. (46)

The staff shall be straight, whole-barked, not eaten into by worms (*lit.* unulcerated), beautiful to look at, unburnt, and uncreative of terror to any person.† (47)

With such a desirable staff in his hand, and having worshipped the sun and thrice circumambulated the fire, he (a religious student) shall go forth asking for alms, as laid down in the regulation. (48)

The foremost of the twice-born ones (a Brāhmaṇa student), duly initiated with the thread, shall beg alms

of three strings of thread, yet in practice it is made to consist of nine strings, each three of them being fastened with a knot or *Granthi* on the authority of the *Chhândogya Paris'ishtam*.

DEVALA too, says, that the holy thread must consist of nine strings (*yajnopavitam.kurvita sutrāni nava tantavah*).

\* The text has *Vilva* and *Palāsa* staffs. But here only either of these staffs should be carried as stated in the *Vasishtha*, *Vailva Palās'o vā Danda* (a staff either of the *Vilva* or the *Palās'a* wood), —*Kulluka*.

† *An-udvega-kara Nrinam*—with which he must not threaten or terrorise any person.—*Kulluka*.

by pronouncing the term "*Bhavat*" in the first part,\* a Kshatriya, by uttering it in the middle part, and a Vais'ya, by uttering it at the end, (of his begging formula) (49)

He shall beg alms first of his own mother, or sister; or mother's sister,† or of any other woman, who might not insult him with a refusal: (50)

Having collected so much alms as necessary and undeceitfully made over the same to his preceptor, he shall sip water: and pure in body, he shall eat his meal, sitting with his face towards the east. (51)

He, who eats his meal with his face towards the east, acquires longevity; by eating his meal with his face towards the south, a person acquires fame. He, who eats his meal with his face towards the west, acquires opulence; by eating with his face towards the north, he acquires truthfulness. (52)

Having sipped water, a twice-born one shall eat his meal, each day, self-controlled; having eaten, he shall again sip water and touch the external orifices of his organs‡ with water. (53)

Each day, having worshipped it, and without speaking ill of it, he shall eat his food. Let him rejoice at

\* The formula for a Brāhmana is *Bhaban Vikshām dehi*, you (be pleased) to give me alms, that for a Kshatriya student is *Vikshām Bhaban dehi* (alms you be pleased to give), and that for a Vais'ya student is *Vikshām dehi Bhavan*, give me alms, O thou revered one.

† In the absence of his mother, he shall beg of his sister; in the absence of a sister he shall beg of his mother's sister; in the absence of a mother's sister he shall beg of a woman, who might not refuse him the alms.—*Kulluka*

‡ The text has *Rhāni*, which means the external orifices of the organs. The mouth, the eyes, the nostrils, and the ducts of the ears are what is here contemplated.—*Kulluka*.

the sight of his entire food (*lit*, boiled-rice and propitiate it, and pray it to be available, each day.\* (54)

Food, daily worshipped, gives strength and vitality. Unworshipped food destroys both the worlds of its partaker.† (55)

Let him not eat the leaving of any body's (food),‡ nor take a (third) meal during the interval of his morning and evening ones § Let him avoid over-eating. He must not go any where without washing his mouth after eating. (56)

Over-eating brings on ill-health, shortens the duration of life, proves hostile to acts (sacrifices) which lead to heaven, is sinful and condemned by men. Hence, let him avoid over-eating. (57)

Always shall a Brâhmaṇa sip water with the *Brahma-tirtham*, with the *Kāya*, or with the *Daiva-tirtham*, but never with the *Pitri-tirtham*. (58)

The region about the ball of the thumb is called the *Brahma-tirtham*, the *Kaya-tirtham* lies at the root

\* As it is said in the A'DIPURA'NAM, "in as much as it is heard in the *S'ruti* that food is Vishnu himself, let a person, seeking vitality, constantly meditate upon me, worship me, eat me with joy, rejoice at my sight, propitiate me, pray me to be available each day, and renounce, at my sight, his grief from whatsoever cause arisen.

† Both MEDHA'TITHI and GOVINDARA'JA observe that, this worship is daily obligatory like the rites of *Sandhyā*, and as it is a daily obligatory duty (*Nitya Karma*), its violation entails sin, although its performance does not give any merit. This enumeration of benefits of the worshipped food is a praise of the food, a mere *Arthavāda* and is not here introduced to rouse up the desire of the partaker for securing those fruits or benefits in the manner of a *Kāmya Karma* (act for the fruition of a desire).

‡ Hereby the giving of leavings even to a *S'udra* is prohibited.

§ For the purposes of the vow of a *Snātaka*.



of the small finger, the *Daivam-tirtham* lies at the tips of the fingers, and the *Pitri-tirtham* (sacred to the manes) lies between the middle parts of the index and the small fingers (59)

First, let him thrice sip water, and then twice rub his closed lips with the tip of his wet thumb. After that, let him touch his organs, chest,\* and head with water. (60)

A person, conversant with virtue, and seeking purification, shall sit in a lonely place, facing towards the east or the north, and constantly do the rite of *A'chamanam* (sipping water) with cool,† frothless water by the aid of the (above-said) *Tirthas*. (61)

[In connection with the rite of *A'chamanam*] a Brāhmaṇa is purified by sipping water, enough to reach down to (the region of) his heart; a Kshatriya, by sipping water enough to moisten his throat; a Vais'ya, by sipping enough water to moisten his mouth; and a S'udra, by sipping a quantity sufficient to moisten his lips and the tip of his tongue. (62)

A twice-born one is said to be *upaviti* (wearing the holy thread in the usual way) when the holy thread or the upper sheet lies suspended from his left shoulder on his right hip, leaving the right arm untouched and (free). Similarly, when the same lies suspended from his left shoulder, he is called *Prāchināviti*, when

\* The text has *A'tmānam* which means Self. Self or the soul, according to the Upanishads, is located in the heart; hence it is the practice to touch the chest with water in an act of *A'chamanam*.

† According to *A'pastambha* hot or boiled water may be used by a sick or diseased person.

it hangs round his neck (like a necklace), he is called *Niviti*. (63)\*

A torn girdle (*Mekhalā*), antelope-skin (*Ajina*), or holy thread, as well as a broken staff, or ewer should be cast in the water, and a new one should be taken by consecrating it with the *Mantra*. (64)

The rite of *Kes'ānta*\* should be done unto a Brāhmaṇa in his sixteenth year, unto a Kshatriya in his twenty-second year, and unto a Vais'ya in his twenty-fourth year. (65)

For the purification of their persons, these rites, excepting that of initiation with the thread, shall be done unto women, in due time and in due order, without any *Vaidic Mantras*. (66)

The sacrament of marriage is to a female, what initiation with the thread is to a male. The service of the husband is to the wife, what his residence in the preceptor's house, as a religious student, is to the husband; the household duty is to a woman, what the making of burnt offerings is to a man. (67)

Thus is described the regulation of initiation with the thread in respect of the twice-born ones, the sacred initiation which is as a second birth unto them. Now hear me describe the acts and duties (*Karma-Yoga*) which are obligatory on them, after initiation. (68)

Having initiated a pupil, let the preceptor teach him the rules of purification and good conduct, as well as the mode of doing burnt offerings and *Sandhyās*, (69)

For the end of studying the *Vedas*, let a student, self-controlled, clad in a light garment, and looking

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\* This stanza is but a paraphrase of the opinion of *Gobhila* on the subject.

towards the north,\* do the rite of *A'chamanam*, and unite his palms in the manner of a *Brahmānjali*,† after which, lessons shall be given to him. (70)

At the commencement and at the close of his *Vedic* study, a student shall catch hold of the feet of his preceptor. He shall read with the palms of his hands united. This is called *Brahmānjali* (the united palms of Brahma or *Vedic* study.) (71)

With his arms parallelly outstretched, he shall make obeisance unto his preceptor, by touching his (preceptor's) right-foot with the right, and his left-foot with the left hand of his own.‡ (72)

Let the preceptor, free from laziness, address his pupil, at the time of teaching, as "O, do you read now," and end his (day's) lesson by saying, "let there be a stop here." (73)

Let a Brāhmana utter *Pranava* at the commencement and at the end of his study. *Pranava*, not uttered at the commencement, leads to the destruction of the reading; not pronounced at the close, it kills the remembrance of the studied subject. (74)

Seated on a (mattress) of *Kus'a* grass, with their tops directed towards the east, and purified by taking hold of the *Kus'a* blades in his hands, let him purify

\* On his right hand side the pupil, looking towards the east or the north.—*Gautama*.

† *Brahmānjali*:—Drawing up the hands a little in a flexed posture and then by uniting the palms—this is called *Brahmānjali*.—*Kulluka*.

‡ Laying the palms of his outstretched hands on their back on the ground, let him catch hold of his preceptor's right foot with his right hand and his left foot with his left hand.—*Paithanemi*.

himself by practising three *Prāṇāyāmas*,\* after which he shall become competent to utter the *Pranava*. (75)

*Akāra* (A), *Ukāra* (U) and *Makāra* (M), (the component letters of the *Mantra*, *Om*), *Prajāpati*, (the creator of the universe), milched from the three *Vedas*, together with the (*Vyāhṛiti Mantras*) *Bhurbhuvah* and *Svah* † (76)

\* *Prāṇāyāma*—Regulation of the breath in a particular manner. He shall purify his body by three *Prāṇāyāmas*, consisting of fifteen *Mātrās* (i. e., lasting for a time necessary to utter fifteen short vowels).—*Gautama*.

† We find both in the *Upanishads* and the *Puranas* that, this material, phenomenal universe, with its life and living inmates, has evolved out of the eternal "Om," the exponent of vibrations of the primordial ether. The inspired rhapsodists of the *Rik Veda* chant that there is only one substance in the world, and the *Tāntrikas* and *Tattvavādins* (knowers of *Tattvas*) aver that, the different forms of matter have originated from that one substance through the variations of atomic vibrations, or to express it in their own terms, through the action of the different *Matrix* sounds (*Mātrikā Varnas*). Sound is the first expression of a thought or idea, and therefore the *Matrix* sounds were the first realisation of the idea of universal evolution.

Now the component sounds of "Om" (A + U + M) represent all the sounds, both vowel and consonant, of the Sanskrit Alphabet, and hence they are the matrix sounds or vibrations that ushered into being all forms of existence. A (अ) is the first vowel sound as well as the first letter of the Alphabet, and U (उ) is the middle vowel sound; or in other words, the rest of the vowel sounds are but the modifications of A (अ) and U (उ). M (म) is the last consonant sound, the last letter of the five *Vaiśāṅga* or groups of principal consonants, the remaining consonants being only auxiliary or intermediate sounds (*Antasthas* and *Ayogavāhas*). Thus we see that the components of Om represent the three whole gamuts of existence the *Vyāhṛitis*, or the *Bhur bhuvah* and *Svah* (the spheres of being, becoming and Self). *Prajāpati* milched this Om, with the three *Vyāhṛitis*, from the three *Vedas*, i. e., he

*Prajāpati*, the inmate of the supreme sphere, recovered each (of the three feet of the) *Gāyatri*, consisting of the *Riks*, running as *Tad*, 'etc.', from the three *Vedas*. (77)

The *Veda*-knowing *Brāhmaṇa*, who mutters this three-footed (*Tripāda*) *Gāyatri*, preceded by the *Pranava*\* and the *Vyāhṛiti Mantras*, at meetings of the day and night, becomes associated with (obtains) the merit of reading the entire *Vedas*. (78)

A twice-born one, who mutters these three *Riks* a thousand times, each day, is able to cast off all sin within a month, as a snake casts off its slough. (79)

A *Brāhmaṇa*, *Kshatriya*, or a *Vais'ya*, who becomes dissociated with this *Rick* (*Gāyatri*), or deviates from performing his religious duties in proper times, is condemned by the virtuous. (80)

The three great eternal *Vyāhṛitis*, appended to the *Omkāra*, and the three-footed *Gāyatri* form the mouth, of *Brahma*.† (81).

He, who unremittingly mutters these *Mantras* for three years in succession, attains to the Supreme *Brahma*, becoming all-coursing like the air, and unaffected and all-embracing like the universal expanse of ether. (82)

The single-lettered (*Mantra*, *Om*) is the Supreme

recovered this knowledge of the eternal economy of things from the three *Vedas*, the repository of eternal knowledge.

\* *Pranava* is same as the "*Om* or *Omkāra*."

† *Vyāhṛitis*, the three *Vyāhṛitis*, such as, the *Bhuh*, *Bhuvah* and *Svah*.

‡ *Brāhmaṇa-mukham* (lit. mouth of *Brahma*), KULLUKA explains it by "the chief means of attaining to *Brahma*, or the mouth of the *Vedas*, i. e., to be muttered before commencing the study of the *Vedas*."

Brahma, *Prāṇāyamas*\* are the highest austerity, there is nothing greater than the *Sāvitri* (*Gāyatri*) *Mantra*, and truthfulness is greater than silence: (83)

All the *Vaidic* rites such as, the *Ṣapas*, *Homas*, etc., do perish in time,† but eternal (*lit.* decayless) is the *Pranava*, since *Pranava* is identical with *Brahma* *Projāpati*. (84)

A *Ṣapa-yajna* (muttering of a *Mantra*) is ten times more meritorious than a *Vidhi-yajna* (Ritualistic sacrifice). The muttering of a *Mantra* in a low or inaudible tone (*Upāns'u Ṣapa*) is a hundred times, and a *Mānasa Ṣapa* (mental repetition of a *Mantra*) is a thousand times as much meritorious. (85)

The four *Pāka-yajnas*,‡ if added to the *Vidhi-yajnas*,§ cannot count a sixteenth part of a *Ṣapa-yajna* in respect of merit. (86)

Undoubtedly by means of *Ṣapa* alone, a *Brāhmaṇa* achieves success (becomes liberated), no matter whether he performs any other *Vaidic* sacrifice or not; since a *Brahmana* is said to be a friend|| of *Brahma*. (87)

\* *Dharaṇidhara* reads the text as *Ekākṣara-param Brahma, Prāṇāyāma-param Tapaḥ*, meaning *Brahma* is symbolised by the single lettered *Mantra* (*Om*). *Tapas* essentially consists in practising *Prāṇāyamas*. We have adopted KULLUKA'S reading who has followed MEDHA'TITHI

† Perish after their fruits are exhausted:—Kulluka.

‡ The four *Pāka-yajnas* (*lit.* sacrifices in which rice is cooked) other than the one known as the *Brahma yajna* (study of the *Vedas*) are the *Vaiśvadevas*, *Homas*, *Vali-karmas*, daily. *Srāddhas* and *Atithi-puja* (hospitality to *Atithis*).

§ Such as *Darsa-Paurṇomāsi* and the like sacrifices —Kulluka.

|| The text has *Maitro Brāhmaṇa Uchyate*—KULLUKA explains it by *Brahmanah Sambandhi* related to *Brahma* i. e., he is merged in the supreme self, as narrated in the *A'gamas*.

The senses, spontaneously running towards their attractive objects of gratification, the erudite one shall control, as a charioteer controls his (harnessed) horses (88)

Of the eleven senses, enumerated by the sages of yore, I shall discourse on each of them in detail and in due order. (89)

The ears, the skin, the eyes, the tongue, the nose which is the fifth, the anus, the reproductive organ, the hands, the legs, and the speech which is the tenth, (these are the ten senses). 90.

The first five, in due succession, commencing with the ears, are called the cognitive senses (*Buddhindriyāni*), the (second) five, commencing with the anus, are called the operative senses (*Karmendriyāni*). (91)

The mind is known as the eleventh (sense), which partakes of the nature of both the cognitive and the operative senses, and by conquering which, one is enabled to conquer the (other) ten (senses) (92)

(A person), through the contact of his senses (sense organs) with their objects of gratification, undoubtedly acquires sin.\* Hence, by controlling them, one achieves success (obtains liberation.) (93)

Never is desire extinguished by enjoying the objects of desire; like the fire fed with libations, of clarified butter, it doubly burns up.† (94)

\* Compare *Sankara's* commentary on the *Bṛihad Ā'ranyaka Upanishad* Ch. I. Brāhmaṇa III. (Udgithā). For by contact, which is their connection with the special work, which they well performed, they were allied with the sin of the demons.

† Compare the saying of *Yayāti* in the *Viṣṇu-purāṇam*. Food grain, gold, animals, and women that exist in this world, desire even in respect of a single one of these objects of enjoyment is never satiated, hence let a man renounce inordinate desire. With

Of one who has obtained all the objects of his desire and the other who has renounced all the objects of desire, the man of renunciation is superior to him of enjoyment. (95)

These senses, attached to their respective objects, cannot be so effectively controlled by means of inanition (i.e., by withholding them from their objects) as by the cultivation of knowledge.\* (96)

The study of the (*Vedas*), renunciation; the performance of religious sacrifices, self-control and devotional austerities, made by him, O Brâhmana, who is wicked at heart, can never be successful.† (97)

The man, who, having heard, touched, seen, eaten or smelled anything (whether good or bad), does not feel pleasure or pain, is said to have conquered his senses. (98)

Of all the senses (of a man), if only one sense manages to leak out, thereby all his wisdom leaks out, like the water of a water-bladder (through its only outlet.) (99)

Having controlled the concourse of (the external) sense organs and having subdued the mind, let him work out all his ends, averting the pain of the body by means of *Yoga*. (100)

During the morning *Sandhyâ*, he (the votary) shall

the mind attached to objects of the senses, I have lived a thousand years complete, still my thirst does not abate—*Vishnu Puranam*.

\* *Jñānena* :—by constantly thinking of the unstable character of prosperity, the transitoriness of human life, and the obnoxious nature of the human body which is a bag of bones and muscles, etc —*Kulluka*.

† The text has *Dushta-bhāvasya*, which literally means of a man of bad or sullied feelings and ideas. *KULLUKA* explains it as whose mind is tainted by the object of the senses.



mutter the *Sāvitrī* (*Mantra*), standing, until the sun is seen (on the horizon). During the evening *Sandhyā* he shall mutter the *Mantra*, in a sitting posture, until the stars do appear (in the heaven).\* (101)

By muttering the *Mantra* in a standing position during the rite of morning *Sandhyā*, one is absolved of the sin accumulated in the night. By muttering it in a sitting posture in the evening,† one is absolved of the sin acquired during the day.‡ (102)

He, who does not stand by his morning *Sandhyā*, nor worships in the evening, shall be disqualified from performing all Brahmanic rites, like unto a Sūdra. (103)

Incapable of reading a large portion of the *Vedas*, he, conforming to the regulation of daily reading the *Vedas*, shall mutter, self-controlled, and with undivided attention, the *Sāvitrī Mantra*, coupled with the *Vyāhritis*, on the shore of a river or pool in a lonely forest. (104)

There is no prohibition in respect of reading the allied branches of the *Vedic* study (such as, the Prosody, Grammar, rules of pronounciation, etc.,) or in respect of the *Homa Mantras*, or in respect of that portion of the *Veda* which should be read each day (i.e., the *Sandhyā Mantras*), during the period in which the study of the *Vedas* is ordinarily interdicted (105).

\* MEDHA'TITHI gives prominence to the postures taken by the votary during the performance of the *Sandhyā* prayer as the primary factor in imparting merit :

† *Sandhyā*, according to *Yājña-Valkya*, lasts for a *Mahurta* (forty-eight minutes) at either meeting of the day and the night.

‡ Compare *Yājña-Valkya* ; the sin unknowingly committed by a man, either in the day or night, is expiated by thrice performing *Sandhyā*, each day.

This prohibition does not extend to the daily rites of (*Japus, Homas*, etc.), inasmuch as they are called the *Brahma Satram*\* (the sacrifice of *Brahma*); the offering of *Vaidic* recitation, made during the continuance of the period of non-study, which is symbolised by the *Mantra*, *Vashat*,† produces auspicious fruits. (106)

Unto him, who, pure and self-controlled, studies the *Vedas*, according to the regulation, continuously for a year, (the study) sheds, milk, milk-curd, clarified butter and honey,‡ each day. (107)

A *Vaidic* student (*Brahmachārin*), until he returns to his father's house, shall kindle the fire at morning and evening, beg alms, lie on the bare ground, and do what is conducive to the good of his preceptor,† each day. (108)

The son of the preceptor, one who is devoted to service, a virtuous person, one who is pure, a relation, one who is capable of comprehending the (meaning of the *Vedas*), an honest youth, a son, and a paying student, these ten are fit to be taught. (109)

Without being asked, one must not speak anything

\* KULLUKA amplifies the term *Brahma Satram* as *Brahma* (*Veda*) *eva Satram*, i. e., the sacrifice of *Brahma*, the preposition "of" having an appositive sense in this instance.

† *Vashat* is the term that is uttered at the close of a *Vaidic* lesson. Hence the term is here figuratively used for the suspense of *Vedic* study, or in other words it is here used to denote the period during which the study of the *Vedas* is forbidden.

‡ The text has *Payo-dadhi-ghṛitam Madhu* (milk, curd, clarified butter and honey) which, according to the technicalities of the *Hindu Śāstra*, means the satisfaction of the gods and the manes. Compare *Yajna-vaalkya*, the twice-born one, who reads the *Rig-Veda* every day, is said to satisfy the gods with milk and honey, and the manes with honey and clarified butter.

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to any person,\* nor should he speak if any question is put to him without decorum. In such cases, the intelligent one shall behave like a dumb person.\* (110)

He, who puts an improper question, or he who answers an improper one, either of them meets his doom, or incurs the enmity of the other. (111)

Where there is no virtue or gain, or where there is no prospect of a counter-balancing service, there knowledge should not be imparted, like a good seed in a barren soil. (112)

Even in the absence of a means of livelihood, rather let a *Vedic* preceptor die with his knowledge than impart it to an unworthy recipient (pupil) (113)

The presiding deity of knowledge† came to a Bráhmaṇa and said, "preserve me, I am thy highest treasure. Do not impart me to a malicious person, thereby my potency will be kept unimpugned.† (114)

To him, whom thou shalt know to be pure, perfectly continent, and free from the follies of the world, to that Bráhmaṇa, to that custodian of the treasure of knowledge, shalt thou impart me." (115)

He, who acquires the knowledge of the *Vedas* (lessons in the *Vedas*) from a studying pupil, or from a teaching preceptor, without his permission, stands guilty of the theft of Brahma and goes to hell for his crime. (116)

\* The text has *Jadavar*, which literally means like a fool or an idiot. KULLUKA explains it by *Muka-ira*, like a dumb person.

† The text has *vidyā*, the presiding goddess of knowledge. Compare *Vaishṇava* Ch II. vs 2-5.

Him, from whom one has acquired any secular, *Vaidic*, or spiritual knowledge,\* he shall reverentially accost without waiting to be first spoken to. (117)

A Brāhmaṇa, who, knowing only the *Gāyatri Mantra*, conforms to the rules of conduct as laid down in the Ordinance, is superior to a Brāhmaṇa, who, although well-versed in the three *Vedas*, eats forbidden food and sells things which ought not to be sold.† (118)

He, who sits on a bed or a cushion on which his preceptor (or superior) is used to sit, shall find no good (prosperity) in this world. Happening to sit on a bed or cushion (at the time), he shall stand up, leaving his bed or cushion, and accost his preceptor at his advent. (119)

At the advent of an old man, old in years and wisdom), the vital airs of a youth heave up and attempt to leap over to him; they are restored to their normal condition by his rising up from his seat and duly welcoming him in. (120)

The duration of life, fame, and bodily strength, these four (things) of him, who sits in the assembly of the old‡ and serves them faithfully, each day, are found to increase. (121)

Having accosted an elderly person, a Brāhmaṇa,

\* A spiritual teacher is more venerable than a *Vaidic* preceptor, and a *Vaidic* preceptor is more venerable than an impartor of secular knowledge.—*Kulluka*.

† The text has *Sarvās'i* and *Sarva-Vikrayi* which literally means eater of all kinds of food and seller of all articles of sale. *KULLUKA* explains it by *Nishiddha-bhojana-s'ila* and *Pratishiddha Vikretā* which we have adopted in our translation.

‡ In the assembly of preceptors or superiors —*Kulluka*.

after the accosting, shall enumerate his own name as, I am that so and so who accost you.\* (122)

If the person, accosted, chances not to know Sanskrit (the usual language of accosting), then the accoster shall address him as, I am so and so; likewise ladies in general should be thus accosted. (123)

At the time of accosting one shall utter the term "Bho" (O) at the end of his name, inasmuch as that term, in common with the name of a person, signifies the fact of addressing. (124)

A Brâhmaṇa accoster shall be re-accosted as, "be long-lived, O you, handsome-looking one," and the last vowel sound of his name, in the event of its ending in a vowel sound, shall be pronounced in a *Pluta* voice.† (125)

A Brâhmaṇa, who, having been accosted, does not know how to return it (*i.e.*, does not know the formula of re-accosting), shall not be accosted at all by the erudite. He is like unto a S'udra. (126)

In meeting a Brâhmaṇa, his spiritual good will be the first thing that shall be enquired; similarly, the worldly peace of a Kshatriya, the opulence of a Vais'ya, and

\* Both Medhâtithi and GOVINDARAJA hold that, the accoster shall couple his own name with the term of accosting or welcome.

Let him accost (a superior) by mentioning his own name as, I am so and so that accost you.—*Gautama*.

O, I am that so and so, let him thus mention his own name.—*Sāmkhyāyana*.

† The final vowel of the name of a Brahmana (*As'udra*), or if it does not terminate in a vowel sound, the one immediately preceding the last letter of the name should be uttered in a thrice prolated or protracted manner at the time of addressing or accosting a Brahmana (*Teh pluta Udatta-Pāṇini*).

the good health\* of a S'udra are the things that shall be asked after the first meeting. (127)

A virtuous man shall not address a person, engaged in celebrating a sacrifice, although his younger in years, by his own name. He shall address him as, "Bho" (O), "Bhaṭat" (revered one), etc. (128)

One shall address another man's wife, not related to him by marriage, as Bhabati (revered lady), etc., he shall address his younger sister as, O thou fortunate one (*Subhage*). (129)

One shall stand up in the presence of one's uncles, father-in-law, maternal uncles, priests (*Ritviks*) and preceptors, although younger than him in years, and welcome them as, I am that so and so, etc., (that accost you). (130)

A mother's sister, the wife of a maternal uncle, or a father's sister shall be revered as the wife of a *Guru*. All these are equally venerable as the preceptor's wife. (131)

One shall accost a wife of his elder brother, belonging to his own caste, by clasping her feet, on returning from a distant country; one shall accost his aunt and mother-in-law by clasping their feet. (132)

One shall behave unto his elder sister, mother's sister, or father's sister as his own mother; but his mother is the most venerable of them all. (133)

\* A'PASTAMVA says that these forms of addressing may be used in accosting one's junior or equal in age. GOVINDARAJA says that, in as much as these terms (*Kshema*, etc.) are synonymous, what is contemplated here is that, these different terms should be used in accosting persons of different castes.



Among inmates of the same village or town, persons\* younger than one another even by ten years are equal; among professional dancers and musicians, persons younger than one another even by five years are equal. Among Brāhmanas well-versed in the *Vedas*, even three years' youngers shall be treated as equals. Among blood-relations it is only a small disparity of age that makes one entitled to respect and veneration. (134)

A Brāhmana, ten years old, and a Kshatriya of a hundred years of age, shall be considered as a father and a son; the Brāhmana shall be treated as the father of the Kshatriya. (135)

Wealth (honestly acquired) friends (relations), age, work, and erudition (knowledge) which forms the fifth, these are the sources of honour, each succeeding one being more honourable than the one preceding it in the (order of enumeration.) (136)

Among members of the three castes, he, who has the best of the five abovesaid qualifications, is entitled to the highest honour. Even a S'udra of ninety years complete† shall be respected by the twice-born ones. (137)

[On the road] one must give way to a carter, to a man of more than ninety years of age, to a sick folk,

\* An educated man living in the same town or village with an illiterate person, older than him even by ten years, shall not show any special marks of respect to him for his years, as he is bound to do to an equally uneducated fellow citizen of his, older than him by more than ten years.—*Kulluka*.

† The text has *Das'amingatah* which literally means "in his nineties." *Kulluka*.

to a carrier of weights, to a woman, to a *Snātaka*,\* to the king, and to a bridegroom.† (138)

When all these meet together (on the road), greatest preference shall be shown to the king and the *Snātaka*. Of a king and a *Snātaka*, the first shall give way (show respect) to the last. (139)

A Brāhmaṇa, who having initiated a pupil with the thread teaches him the *Vedas* with all its mysteries‡ and ceremonials, is said to be an *A'chāryaya* unto that pupil. (140)

He, who, in consideration of fees, teaches a portion of the *Vedas* and any of the *Vedāṅgas* (allied branches of *Vaidic* study) to a pupil, is said to be the *Upādhyāya* of the latter. (141)

He, who does the (consecrating) rites of *Nisheka* etc., unto a child according to the ordinance, and maintains him with food (and raiment), is said to be his Guru (father). (142)

A Brāhmaṇa, who, being appointed by another, does for him the religious sacrifices, called the *Agnyādheyaṃ*§

\* The text has *Snātaka*, which means a Brāhmaṇa religious student returning from his preceptor's house after finishing his student's career.

† *Vara* here means a bridegroom on his way to, or from the bride's house before, or after the marriage is formally solemnized—*Kulluka*.

‡ The text has *Sakalpaṃ Sarahasyamcha*. *Kalpa* means the branch of *Vaidic* literature which deals with ceremonials and the celebration of religious sacrifices. *Rahasyam* (lit mysteries) is the transcendental truths inculcated in the *Upanishads*.—*Kulluka*.

§ The rite of first kindling the sacred fire in which oblations, or libations of melted butter are fit to be offered—*Kulluka*.

*Pāku-yajna*, *Agni-Stoma*, etc., is said to be his *Rittvik* (priest).\* (143)

He, who fills the ears of a person with the eternal truths of the *Vaidic Mantras*, is said to be his father and mother ; against him he shall not rebel. (144)

An *A'chāryaya* excels ten *Upādhyāyas*, a father excels a hundred *A'chāryayas*, and a mother excels a thousand fathers, in respect of veneration.† (145)

\* A *Rittvik*, otherwise devoid of the qualifications of a *Brahmachārin* (such as the vow of continence, etc.) should be revered as a *Brahmachārin*—*Kulluka*.

† An *A'chāryaya* is more venerable than ten *Upādhyāyas* ; a father is more venerable than a hundred *A'chāryayas*, and a mother is more venerable than a thousand fathers.—*Kulluka*.

It is held by certain western Scholars that, the sentiment expressed in this couplet dates from the time when the sanctity and obligations of marriage, as a social institution, were but very partially observed and discharged by men, or when but a very crude form of marriage was adopted in society. After the days of promiscuity, the first attempt at forming a domestic economy must necessarily be a (government by the mother). The mother was the queen, the protectrix, the food-earning agent in the first house of man. In the days of promiscuous intercourse the mothers of men, like the mothers of beasts, had to take the sole care of the child ; and hence with the arduous nature of the maternal duties there arose the sense of the child's obligation to its mother. In that stage of society it was natural for the primitive man to look upon his father as a mere progenitor whom perhaps he had very little chance of seeing in his life, and to consider the mother as a thousand times more necessary and valuable for the rearing of his life, from the days of his helpless infancy to those of his resourceful adolescence. But the *Tāntriks*, on the other hand, relying solely on their admirable embryology hold that, the function of the paternal element is only to call the life force latent in the impregnated ovum into being, and that the maternal element is the real manufacturer of life. Beyond this creating of life

Of one's own progenitor and imparter (teacher) of the *Vedas*, he, who teaches him the *Vedas*, is superior to his progenitor, since the birth of a Bráhmaṇa through the *Vedas* is his eternal existence both in this world and the next. (146)

The birth of a man through the lustful meeting of his parents in his mother's womb is the birth which he has in common with the beasts. (147)

The birth, which the *A'chāryaya*, well-conversant with the *Vedas*, procreates for him through the *Sāvitri* initiation, according to the Regulation, is his real, decayless, immortal birth (*i.e.*, birth in immortality). (148)

Him, who benefits a man by imparting to him a lesser or greater amount of *Vaidic* knowledge, let that man revere as his preceptor (*Guru*), on account of imparting that much knowledge of the *Vedas*. (149)

A Bráhmaṇa, who, although of a tender age, causes the initiation of an old man in the *Vedas*, and teaches him his religious duties (by explaining their true import), him such an old man is in duty bound to venerate as his own father. (150)

Even the infant son of Angirā, whose vision extended far into the depths of the unseen mysteries,\* taught his own fathers† and used to address them as sons. (151)

force in the ovum the paternal element is perfectly inoperative and hence they decree that a mother is a thousand times more venerable than a father.

\* The text has *Kavi*. *Sāyana* explains it in his renowned *Scholia* to the *Rigveda* by *Kṛānta-darshi* "of a far-reaching vision."

† The text has *Pitrin*, *Kulluka* explains by *Pitriyān*, *Pitriyā putrān*, paternal uncles and sons of paternal uncles.

Having been thus addressed by A'ngirasa, they, mad with rage, demanded its reason of the Devas, and the assembled Devas said unto them, "the boy has not spoken indecorum." (152)

An ignoramus\* is veritably a boy, the imparter of the *Mantras*† is like unto a father, for since the ancient time it has been the practice to call an ignoramus a boy and an imparter of the *Mantras* a father. (153)

Neither by years (age) nor by grey hairs, neither by wealth nor by friends (relations) does one become great. The Rishis made a compact of yore that, "he of us who will study the entire *Veda* with the allied branches of study‡ will be called great. (154)

(Elderliness) among the Bráhmaṇas is according to knowledge, that among the Kshatriyas is proportionate to prowess, that among the Vais'yas is proportionate to wealth,§ and that among the S'udras is proportionate to age (*lit* date of birth.) (155)

Grey hairs do not make an old man; a young man, who has studied, the Devas designate him as really old. (156)

\* The text has *Ajna*, which literally means "an ignoramus". Kulluka explains it by "one ignorant of the *Vedas*."

† *Mantrada* is the term that occurs in the text, its literal meaning being the imparter of the *Mantra*. Kulluka explains it by teacher of the *Vedas*.

\* The text has *Anuchānah*. Kulluka explains it by *Sāṅga Vedādheyatā*, the reader of all the *Vedas* with the allied branches of knowledge, such as the prosody, grammar, rules of ceremonials, rules of pronounciation, astronomy and *Mīmāṃsa* (exigetic dissertations on the *Vedas*)

§ The text has *Dhana-dhanyatah* i.e. according to one's possession of food grains, animals etc.

Like unto a wooden elephant or a leathern deer, a Brāhmaṇa, who has not studied, bears only the name of a Brāhmaṇa. (157)

As a eunuch is (sexually) fruitless (unsuccessful) in respect of a woman, as (sexually) fruitless is the meeting of two cows, as fruitless is the gift to an ignoramus,\* so fruitless (is the life of a) Brāhmaṇa who has not studied the *Riks* (i.e., the *Vedas*). (158)

The good of creatures should be effected with kind and sympathetic means;† desiring virtue, one shall use sweet and gentle words under the circumstances. (159)

He, whose speech and mind are always pure‡ and fully restrained,§ derives all the benefits enumerated in the *Vedānta*.|| (160)

Persecuted or oppressed, one must not hurt the feelings of others. Let him wish or do no injury to any body. Let him not use a harsh word, that bars the gate of heaven, to any body. (161)

Let a Brāhmaṇa shun worldly honours, like a poison,

\* The text has *Ajna* which means an ignorant person ; certain commentators explain it by "a mad person."

† The text has *Bhūtānām* \* \* *S'reyo'nus'dsanam*, the literal rendering of which has been given above. KULLUKA explains *Bhūtānām* by "*S'ishyānām* (of pupils)," and *S'reyo*, by "instruction," the whole meaning, according to him, is that instructions should be given with the help of compassionate means.

‡ The text has *S'uddhi* (pure). KULLUKA explains it as speech, unsullied by untruthfulness, and mind, free from desire, aversion, hatred, etc.

§ The text has *Samyag-gupte*, KULLUKA explains it as mind restrained from walking in forbidden paths.

|| *Vedāntopagatam phalam*. i.e., lordliness of the universe, and emancipation of Self, etc., described in the *Vedānta*, as the result of practising its tenets.

throughout his life. Desiring immortality, let him court humiliation all through his days. (162)

He, who habituates himself to bear humiliation, happily sleeps, happily wakes (from sleep) and travels in the path of duty.\* The humiliator suffers a double death.† (163)

Let a duly initiated Brāhmaṇa, by dint of gradual practice, acquire, while residing in the house of his preceptor, this *Tapas* (penitential austerity), which would enable him to fully comprehend the import of the *Vedas*.‡ (164)

By means of special austerities and various (other) vows practised according to the Regulation, a twice-born one (Brāhmaṇa) shall master all the *Vedas* with

\* The discomfiture, which a man suffers for having had to bear with humiliations, ceases to torment the person, who, from his very childhood, learns to look upon honour and dishonour with equal indifference, and thus robs humiliation of its sting. In the armoury of the petty vexations of life there is no dart keen enough to hurt him under his mail of healthy contempt for littleness. There is nothing in this world to disturb his night's repose, or to cloud the gladness of life which returns to him, each day, with the morning song and sunshine. With his head touching the stars in the conscious glory of a larger manhood, he treads triumphant in the path of duty, without casting a look at the shady by-paths of life, or lending his ears to the siren-songs of pleasure. The glory of this world, at its best worth, is but a mist, a vapour, and the commercial success of life may, in reality, be the very opposite of success.

† The text has *Vinas'yati*, KULLUKA explains it by "doubly dies out of self-reproach."

‡ The text has *Brahmādhigamikaṁ tapaḥ* which may also mean penitential austerity that enables one to attain to *Brahma*. KULLUKA has explained *Brahma* by *Veda*, and we have adopted KULLUKA's interpretation.

their *Rahasyas* (i.e., the mystic transcendentalism as inculcated in the *Upanishads*). (165)

Let the foremost of the twice-born ones (Brāhmaṇas) constantly commit the *Vedas* to memory, inasmuch as the study (recitation) of the *Vedas* is said to be the highest *Tapasyā*\* for a Brāhmaṇa. (166)

Even he, who indulges in such articles of luxury as, the garland of flowers, etc., by studying the *Vedas*, each day, according to his might, acquires such an efficiency in *Tapas* that its (energy) surcharges his whole body from the tips of his finger-nails to the crown of his head. (167)

A Brāhmaṇa, who not having studied the *Vedas*, tries to acquire other forms of (secular) learning,† is degraded to the status of a Śūdra with all his progeny, even in his life-time. (168)

The first birth of a Brāhmaṇa is in the womb of his mother, his second birth is through his initiation with the holy thread, and his third birth lies through his initiation in the *Vaidic* sacrifices (*Jyotishtoma*, etc.) as ordained by the *Śruti*.‡ (169)

In respect of the birth of a Brāhmaṇa in *Brahma*, of which the wearing of the holy girdle (*Mekhala*) is the symbol, the *Sāvitri* (*Gāyatri Mantra*) is his mother and the preceptor (*A'chāryaya*) is his father. (170)

\* *Tapas* means austerity with communion with the supreme Self.

† The text has *Anyatra Kurute Ś'ṅgamam*. KULLUKA explains it by "forms of learning other than the *Smṛiti* and *Vedāṅgas*." Compare *Nankha*, "Before the studying the *Vedas*, let him not study any other subject of study."

‡ Which the priests (*Ritviks*) perform to make him competent for the celebration of the *Vaidic* sacrifices, to make him initiated in the sacrifice; through that he takes birth again.—*Śruti*.



Before his initiation with the thread, a Brāhmaṇa is not competent to perform any kind of religious rites;\* hence, for the fact that, the *A'chāryaya* imparts to him the knowledge of the *Vedas*, the *A'chāryaya* is his called father. (171)

A Brāhmaṇa, until he is again born in the *Vedas*, continues like unto a S'ūdra. Let him not utter any *Vaidic Mantras* except those of the *S'rāddha*,† before his initiation with the thread. (172)

To a Brāhmaṇa, duly initiated with the thread, shall be given instructions, regarding the practice of vows,‡ gradually and in conformity with the Regulation; he shall be made to get by heart the (different portions§ of the) *Vedas*. (173)

The kinds of skin, thread, staff and girdle, which have been ordained for a (*Brahmachārin*) at the time of initiation with the thread, shall be likewise used by him in connection with practising a vow.|| (174)

\* The text has *Karma*, KULLUKA explains it by *Srauta* or *S'mārta Karma*, i. e., acts enjoined to be performed in the *S'ruti* (*Vedas*) and *Smṛiti*.

† *Svadhā* is the term that occurs in the text. *Svadhā* is the word which is uttered at the time of offering oblations to the manes. Here it figuratively stands for the *S'rāddha Mantras*. KULLUKA explains it by "*Mantras* which are recited during the celebration of a first (*Nava*) *S'rāddha* ceremony."

‡ The text has *Vratades'ān*, KULLUKA explains it by "commandments to practise the vows which he promised to undertake at the time of initiation, viz., I will collect fuel for the sacrificial fire, I will not sleep in the day, etc.

§ *Brahmana*, the successive portions of the *Vedas* such as, the *Mantra Brāhmanas*, etc.—Kulluka.

|| Such as the penances of *Govarta*, *Chāndrāyanam*, etc.

A *Brahmachârin*, while residing with his preceptor, shall control his senses and observe these rules of conduct for the augmentation of his psychic power. (175)

Let him be pure, let him bathe each day,\* propitiate the gods and manes with libations of water, worship the deities, and cast sacrificial twigs (*Samidh*) in the fire, each morning and evening. (176)

Let him forswear the use of honey, meat, scents, garlands of flowers, and articles of sweet taste which acquire an acid flavour when stale. Let him refrain from visiting women and killing animals. (177)

Let him forswear the use of anointments (unguents), collyriums, shoes, and umbrella; let him renounce lust, anger, greed, dancing, singing and music: (178)

Gambling with dice, idle gossip, scandal, falsehood, embracing, and casting lustful eyes on females, and doing injury to others. (179)

He must sleep always alone, and let him not cast his seed (by any unnatural means.) A lustful casting of seed kills one's vow. (180)

A *Brâhmaṇa* religious student, who has unintentionally spent himself in sleep, shall bathe and worship the sun and thrice mutter the *Rik* running as *Punarmâm*. (181)

He shall fetch pitchers-ful of water, flowers, cowdung, clay and *Kus'a* grass as much as his preceptor might require, and beg alms, every day. (182)

\* Morning and evening, let him bathe each day.—*Vishnu*.

Though daily baths are forbidden by *Gautama* in respect of *Brahmachârins*, this prohibition extends only to wanton bathing, as *Baudhâyana* expresses it. Let him not bathe (many times) out of a spirit of bravado.—*Baudhâyana*.

Of house-holders, who celebrate the *Vaidic* sacrifices and complacently perform the duties peculiar to their order, a *Brahmachārin*, pure in body and spirit, shall beg alms, each day. (183)

He shall not beg alms of his preceptor's family, nor of his cognates and relations. In the absence of any other house-holder, he shall beg alms, leaving each preceding one of these persons. (184)

In the absence of (fit persons of whom the *Vedas* gives a *Brahmachārin* the sanction to beg alms), let him, silent and self-controlled, beg alms of the whole village (*i. e.*, of all the four castes) without repeating the proper formula of begging. (185)

Let him collect fuels (*Samid*) for the sacrificial fire from a distant forest\* and place them in the open; with them he must punctually offer the burnt offerings, morning and evening, each day. (186)

In health, if a *Brahmachārin* fails to beg alms, or to kindle the sacrificial fire with the fuel of *Samid* twigs, for seven days in succession, he must do the penance of an *Avakīrni* (of broken vow). (187)

† A *Brahmachārin*, having been invited to a repast given in connection with a *S'rāddha* offered to the deities, may take to his satisfaction (articles of food) which do not soil the vow; of a vowist;‡ invited to a repast in connection with a *S'rāddha* offered to the manes, he may take to his satisfaction such food, which

\* The dry twigs of trees which have been mentioned in the *Vedas* as holy and fit to be used with the burnt offerings. They should be collected from a distance as it is evident from the use of the term *Durāt* in the text.

† The text has *Vratāvat*, *i. e.*, all articles of food excepting meat, honey, etc., *Mudhu Māmsa-Varjam* — *Kulluka*.

a *Rishi* may eat\* without impugny, even if without incurring the sin of eating the food given by one and the same person ; thereby his vow is not nullified. (188—89)

Wise men have ordained alms-begging as equally obligatory on *Brahmachārins* of all the twice-born castes (Brāhmaṇa, Kshatriya, and Vais'ya), but a Kshatriya or a Vais'ya *Brahmachārin* is not authorised to partake of a *S'rāddha* repast given by a single person. (190)

Goaded by his preceptor or not, he shall take special care of his lessons and evince a special interest in things conducive to his preceptor's benefit, each day. (191)

Controlling his body (physical propulsions), speech, intellect, senses and mind, let him sit with the palms of his hands, united together, looking at the face of his preceptor. (192)

1. Covering his body with the upper sheet (of garment in a manner so as to leave) the right arm free and uncovered, let him sit, meek and self-controlled, each day, in the front of his preceptor, after being told by him, "sit down here." (193)

By the side of his preceptor he shall eat food and wear garments inferior to those of his preceptor. After him he shall go to, and prior to him he shall leave his bed. (194)

Comfortably lying in bed or seated on a cushion, or with his face turned back, he must not hear his preceptor's order, nor speak to him. (195)

If his preceptor orders him for any thing when he is seated, he shall rise up ; if he does that standing, he

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\* *Rishinat*, i.e., *Nivāra* grains and such like food-stuff which a holy sage usually eats in his hermitage.—*Kulluka*.

shall advance a few steps towards him ; if he does that while strolling, he shall follow him ; and if he does that while going away, he shall run after him and receive that order or speak to him. (196)

The preceptor happening to look at any other side, he shall stand in front of him ; the preceptor happening to be at a little distance, he shall go unto him ; and his preceptor happening to be in bed or seated, he shall hung down his head and receive his order and speak unto him. (197)

By the side of his preceptor he shall always occupy a lower bed or seat ; within the sight of his preceptor he must not sit in an easy or careless posture. (198)

He shall not utter his preceptor's name even at his back. He must not mimick his gait, speech or voice. (199)

Let him shut up the ducts of his ears in a place where his preceptor is calumnised or spoken ill of, or he must go elsewhere from that place. (200)

A calumniator of his *Guru* shall be born as an ass, and a vilifier of his *Guru* shall be a dog, in his next birth. For having wrongfully enjoyed the property of his *Guru*, he shall be born as a worm ; one envious of his *Guru's* excellence shall take birth as an insect in his next incarnation. (201)

He shall not worship his *Guru* (with garlands of flowers, sandal-pastes, etc,) from a distance,\* nor when angry or in the company of ladies. Happening to meet his *Guru* from a car or from (raised seat, he shall get down and pay him respect. (202)

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\* He shall not send such offerings of flowers, etc , to his *Guru* through a third person from a distance.—*Kulluka*.

He must not sit with his *Guru* when the wind will be blowing from his direction to that of his *Guru*,\* or the contrary; while in his company, he must not say anything which is inaudible to his *Guru*. (203)

In a bullock cart, in a cart drawn by a horse or a camel, on the terrace of a building, in a courtyard, on a large mattress of reeds, on a stone-slab, in a boat he may sit by the side of his preceptor (*Guru*). (204)

In the event of the (preceptor) of his preceptor being near, he must behave unto him as unto his own preceptor; while residing in his preceptor's house, he (the pupil) shall not accost even his own parents without first having obtained the preceptor's permission. (205)

Unto his preceptor, (teacher) and superior relations such as uncles, etc.), unto counsellors of good, and unto those who dissuade him from evil ways, he shall always thus behave. (206)

As well as unto his elders in virtue and wisdom: likewise unto his preceptor's sons and friends and relations thus he shall constantly behave. (207)

A preceptor's son, if he be his younger or equal in age, or if he be a disciple of his in respect of the celebration of a religious sacrifice, he (the pupil) shall respect as his own preceptor, in the event of that (son) having taught him the *Vedas*. (208)

He shall not rub the person of his preceptor's son,

\* The text has *Pratīvāte Anuvāte*. The wind is said to be *Pratīvāta* when it blows from the direction of the *Guru* to that of the pupil, and *Anuvāta* when it blows from the direction of the pupil to that of the preceptor. A pupil is forbidden to sit by his *Guru*, when the wind blows from either of these directions, lest the particles of saliva, etc., from his mouth, while speaking, might not fall upon his preceptor's body.

nor help him in bathing, nor eat the leaving of his food, (as he shall do in the case of his preceptor). (209)

The wives of a preceptor of his own caste shall be revered (by a pupil) as the preceptor himself. His wives of different castes shall be honoured with mere accosting and by rising from the seat. (210)

A pupil shall not anoint the person of his preceptor's wife, nor help her in her bath, nor rub her person, nor comb her hair. (211)

A pupil, twenty years old, (or) who has attained the age of discretion, shall not accost his preceptor's wife, if she be a youthful one, by clasping her feet. (212)

To defile men is the nature of women, hence the wise are never infatuated nor un-circumspect about them. (213)

Man, by nature, is subject to lust and anger; women are quite competent to lead even the wise men astray, not to speak of fools, (their easy victims). (214)

One shall not reside in a solitary place even with his own mother, sister or daughter. Powerful are the passions (lit senses) of a man, and they sometimes overwhelm even the wise. (215)

If desired, the young pupil may accost a youthful wife of his preceptor, according to the Regulation,\* by mentioning his name as I am so and so (that accost you) (216)

Having returned from a distant country, he, bearing in mind the rules of good conduct, shall accost (an elderly wife of his *Guru* by clasping her feet, on the first day; on all subsequent days, he shall simply accost her without clasping her feet.) (217).

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\* That is without clasping her feet.—*Kulluka*.

As by digging (the earth) with a digging instrument, one gets water, so by faithfully serving him, a pupil acquires (all) the knowledge which is contained in his *Guru* (preceptor). (218)

A *Brahmachârin*, whose head is clean shaved, or who wears clotted hair, or grows a single tuft of clotted hair on his crown, let not the rising or setting sun find within the precincts of a village.\* (219)

If the sun rises, seeing him asleep, out of wilful laziness, or goes down finding him resting in bed out of ignorance, let him mutter the *Gâyatri Mantra* and fast for a whole day. (220)

A sleeping (*Brahmachârin*), roused up from his sleep by the sun, if he fails to do this penance, is associated with a great sin. (221)

Both in the morning and evening, let him, pure and self-controlled, mutter the *Gâyatri*, and pray, sitting in a holy place, as laid down in the Regulation. (222)

Even if a woman or a S'ûdra advises him to do any good act, let him do that, or whatever his mind approves of, (if that is not hostile to the *S'âstra*.) (223)

Some say that virtue and wealth are the only good in life, others aver that wealth and desire are the highest good, some hold that virtue is the only good, others say that wealth is the only good in life : virtue wealth and desire combinedly form the good in life. This is the conclusion. (224)

The preceptor is the living image of *Brahma*, the father is that of *Prajāpati* (creator) ; the mother is the living image of the earth, and the uterine brother is one's own image (second self) (225)

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\* He must be in his forest-home before the sun sets, nor quit it for a village before he rises in the morning.



Hence, a man, and specially a Bráhmaṇa, even being hardly oppressed by them, shall not insult a father, a mother, or an elder brother. (226)

Even in the course of a hundred years, a son can not repay the trouble which his parents have undergone for the purpose of bringing him up. (227)

Let him constantly do what is good to his parents, and specially what conduces to the comfort of his preceptor. The satisfaction of these three is the consummation of all *Tapas* (penitential austerities) (228)

Serving these three constitutes the highest *Tapas*; without their permission, let him not practise any other piety. (229)

These three represent the three Regions,\* the three orders of the society. They are the three *Vedas*, they are the three fires. (230)

The father is the household fire, the mother is the southern fire, and the preceptor is the sacrificial fire. These three fires are the most glorious in the world. (231)

A house-holder, who does not commit any folly in respect of these, conquers the three regions; effulgent as a god, he, even in his mortal frame, is enabled to enjoy the felicity of heaven. (232)

By means of devotion to his mother one conquers this world, by devotion to his father he conquers the middle world (firmament), and by devotion to his preceptor he attains to the region of *Brahma*. (233)

He adores all the virtues, who adores all these three; He, who belittles these three, belittles all the virtues. (234)

\* *Trayo Lokàh*, the earth, the firmament, and the heaven.

*Trayo As'ramàh* the order of *Brahmachàrin* (the religious student), the order of the house-holder, and the order of hermits.

So long as these three live, let him not practise any other virtue (piety) ; let him tenderly serve them and always do whatever is good and pleasant to them. (235)

Whatever other virtues does he practise by mind, speech and acts, for his good in the other world, he shall inform them thereof. (236)

To serve them tenderly is the highest and most manifest consummation of his duty, all other pieties\* are minor virtues. (237)

Respectful, let him acquire an auspicious knowledge† even from a S'udra ; the highest virtue,‡ even from a man of vile caste ; and a good wife,§ even from a bad family. (238)

Ambrosia may be taken even out of poison ; a good word, even from an infant ; a good conduct, even from an enemy ;|| and gold, even from an unhallowed person. (239)

Women (wives), gems, knowledge, virtue, purity, good words counsels, and the various kinds of art may be acquired from anywhere. (240)

In times of distress, a Brāhmana student may take

\* *Apadharma* is the term that occurs in the text, KULLUKA explains it by *Vaidic* sacrifices such as the *Agnishtoma*, etc.

† *S'ūphām Vidyām*—knowledge of manifest, or tested power and potency, such as the *Gārudī Vidyā* (drugs and incantations for the cure of a snake-bite).—Kulluka.

‡ *Param Dharmam*, means liberation of the soul.—Kulluka.

§ The text has *Stri-ratnam* which literally means "a gem of a woman."

|| *Amitrādapi Sadvrittam i.e.*, even the good conduct of one's enemy should be imitated.—Kulluka.

his lessons from a non-Brāhmaṇa\* preceptor, and he shall serve his *Guru* (teacher) only so long as he shall actually study.† (241)

Wishing the most exalted existence (*i.e.*, liberation of self), after death, let not a Brāhmaṇa student live for good in the house of a non-Brāhmaṇa preceptor, or in the house of a Brāhmaṇa who has foresworn good conduct, and renounced his function of a *Vaidic* teacher. (242)

A (ritualistic) *Brahmachārin*, if he desires to live for good in the house of his preceptor, must render him services to the last day of his life. (243)

A Brāhmaṇa, who, to the last day of his life, thus serves his preceptor, attains by his own spiritual energy to the eternal abode of *Brahma*. (244)

Let not a virtuous *Vaidic* student pay any (money) to his preceptor ere he returns from his house after finishing his career. After having bathed‡ with the permission of his *Guru*, he must pay him a honorarium according to his pecuniary circumstances. (245)

\* The text has *Abrāhmanāt* which literally means from a non-Brāhmaṇa. KULLUKA explains it by "in the absence of a Brāhmaṇa, he may study under a Kshatriya; and in the absence of a Kshatriya, under a Vais'ya preceptor."

† Render all other services except that of washing his feet and eating the leaving of his food, etc.—*Kulluka*.

Brāhmaṇa students shall serve a Kshatriya impartor of the *Mantra* (teacher of the *Vedas*) by such acts as following him etc. A Brāhmaṇa even who has acquired knowledge from him shall be regarded by a (Kshatriya) as his *Guru*.—*Vyas'a*.

‡ Ablution at the close of his student's career, which formed, as it were, a signal for quitting the preceptor's roof for that of his paternal home.

A plot of land, gold, a cow, a horse, an umbrella, a pair of shoes, paddy, vegetables,\* clothes, or whatever he is capable of giving him, with that he shall evoke the pleasure of his preceptor. (246)

On the death of his preceptor, unto a qualified son of his, or unto his (widowed) wife, or unto a cognate of his he shall behave as his preceptor. (247)

In the absence of all these three, let him, making use of his preceptor's seat and cushion, offer burnt offerings, (morning and evening, each day), and thereby make his Self competent to attain to *Brahma*. (248)

A Bráhmaṇa, who thus undeviatingly practises the vow of a ritualistic *Brahmachârin*, obtains an excellent status,† after death, and stands not under the necessity of reverting to human existence. (249)

\* In return of the knowledge acquired from him, he shall give unto his preceptor a few vegetables even if his wordly circumstances do not admit of his giving any other thing. A gift however precious or costly is no adequate return for the benefit which a preceptor accords to his pupil. Compare,

There is no such thing in this world, by giving which a pupil can discharge his debt to a preceptor, who has taught him, no more than a single letter of the alphabet.—*Laghu Hārīta*.

† In the absence of a qualified son of his *Guru* he shall behave unto (render services) to his widowed wife as his preceptor, and even in the absence of such a widowed wife he shall extend the same differential treatment to a surviving cognate of his (such as an uncle, etc.—*Kulluka*.

‡ The text has, *Uttamam Sthānam*, KULLUKA explains it by "he goes to the vicinity of *Brahma*."

## CHAPTER III.

IN his preceptor's house, a *Brahmachārin*, having practised the vow of (studying) the three *Vedas*\* for thirty-six years, or for a half or a quarter of that period,† or for a period necessary to fully comprehend them. ; (1)

Or having studied (all) the *Vedas*, or two *Vedas*, or a single *Veda*† in the proper order of *Mantra*, *Brāhmaṇas*‡ etc., without the least deviation from his vows,§ shall enter the order of the householder.|| (2)

A youthful *Brahmachārin*, renowned for the completion of his vow of a *Vaidic* study, and who has studied the *Vedas* from his father or preceptor, and is about to enter the order of the householder,¶ shall be

\* *Traīvedikam Vratam*, literally means the "vow of three *Vedas*;" but although the three *Vedas* (*Rik*, *Sāman* and *Yajus*) have been here specifically mentioned, we shall have to understand the four *Vedas* (*viz.*, the *Rik*, *Sāman*, *Yajus*, and *Atharvan*) by the term *Traīvedikam*, the *Atharvan* being included within the *Rig Veda*. Hence we find in the *Vishnu Puranam*, "The allied branches of *Vaidic* study and the four *Vedas* (*Angāni Vedās'chatvārah*, etc).

† Compare *Yajñavalkya* —The vow of a *Brahmacharin* for twelve or five years in respect of (studying) each *Veda* (*Prativedam Brahmacharyayam Dvādas'āvdam Pancha vā.*)

‡ According to the *Sākha* (school) of the *Vedas* he belongs to.—*Kulluka*.

§ *Mantras*, *Brāhmaṇas* are the different divisions of the *Vedas*.

|| The vow of perfect continence and abstinence from honey, meat, etc.

¶ The text has *Gārhaṣṭhyas'rama* (the order of the householder) i. e., he shall impose upon himself the obligations of matrimony and discharge the duties of married life, marriage, being the first step to house-keeping.—*Kulluka*.

presented with a cow, and a cup of honey,\* when he, decorated with garlands of flowers, will be found seated in his bed. (3)

Having bathed with the permission of his *Guru* at the termination of his vow, a Bráhmaṇa shall marry a wife of his own caste, possessed of auspicious signs. (4)

For the purposes of marriage and sexual intercourse, a girl, not related to his mother by the tie of *Sapinda*† relationship, nor to his father as a *Sagotra*‡ (cognate), is as well recommended in respect of a Bráhmaṇa. (5)

However great (illustrious), or opulent with (the possession of kine, goats, sheep, money and paddy), they might be, (the following) ten families should be avoided in respect of taking a bride from (any of) them. (6)

\* The father or the preceptor shall thus worship (offer) him with a cow and a cup of honey (*Madhu-parkam*).

† *Sapinda*-relationship is extinguished in the seventh degree of descent.

‡ *Sagotra* means persons belonging to the same spiritual clan-ship, or descendants from a common ancestor.

According to the *Dharma Śāstra* one cannot marry a female *Sapinda* relation of his mother, though he can marry a female *Sagotra* relation of hers.

The particle "cha," includes father's sisters and their daughters who are not his *Sagotras*. *Vyāsa*, on the other hand, forbids the marriage with a mother's *Sagotra* girl.

Some desire not marriage with a mother's *sagotra* girl. In a case when the name of the girl's family is not known, one can marry her without the least hesitation.—*Vyāsa*.

Having married a daughter of his maternal uncle, or a girl belonging to his mother's *Sagotra*, or a girl belonging to the same *Gotra* or *Pravara* (spiritual clanship) with his father, or having gifted a girl in such a marriage, a *Brahmana* shall do a *Chāndráyana* penance by way of expiation.—*Vasistha*.

A family of doers of mean acts, a family in which no male child is born, a family of men devoid of Vaidic knowledge, a family of hairy men and women, and a family in which consumptive, epileptic, leprous or leucodermic members are born, these are the ten families in which one is forbidden to marry. (7)

Let him not marry a girl of brown complexion, or one with a limb in less or excess, or one who is a pronounced invalid, or a hairy one, or one devoid of hairs on her body, or a garrulous one, or one whose eye-balls are brown or yellow. (8)

Nor a girl who has a name implying a star, tree, river, mountain, bird, serpent or servilence, nor one whose name denotes a dreadful object. (9)

A well-formed girl, without hairs on her limbs, and having a sweet name and a gait resembling that of a swan or an elephant, slender, with small pearly teeth, and a crown of thin, silky hair, he shall take for his wife. (10)

A girl, who has no uterine brother of her own, or\* whose father's name is unknown, shall not be married out of the apprehension of a *Putrikā†* compact. (11)

\* A girl married on the express condition that the son of her womb will be a son unto her father; or given in marriage with such an intention is called a *Putrikā*. *Abhisandhi-mātrāt Putrikā* —Gautama.

† GOVINDARAJA explains the verse by referring the term *Putrikā dharma Sankayā* to both the clauses, "who has no uterine brother" and "whose father's name is not known." We have adopted KULLUKA's interpretation as being more consistent with reason. KULLUKA says that the prohibition as regards marrying a girl of unknown parentage is for the apprehension lest she might be a foundling or an illegitimate one.

A girl belonging to his own caste is recommended to a Brāhmaṇa for holy wedlock ; for desire, a wife he may take from any of the three remaining castes, her precedence being according to her caste. (12)

A S'udra woman is the wife of a S'udra ; a Vais'ya can marry a S'udra or a Vais'ya wife, a Kshatriya can take a S'udra, a Vais'ya or a Kshatriya wife ; and a Brāhmaṇa can marry a S'udra, Vais'ya, Kshatriya or a Brāhmaṇa wife. (13)

In no history or chronicles can be found that, even in the time of distress, a Brāhmaṇa or a Kshatriya has (lawfully) married a S'udra wife. (14)

By marrying a low caste woman through the intoxication of desire (passion), a twice-born one\* degrades himself, with the nine generations of his progeny, to the status of a S'udra. (15)

He, who marries a S'udra woman, becomes degraded. This is the opinion of *Atri* and of (*Gautama*), the son of *Utathya*. By visiting a S'udra wife† for the purpose of begetting offspring on her, a twice-born one becomes degraded ; this is the opinion of *S'anaka*. The fathership of his S'udra children degrades a twice-born one. This is the opinion of *Bhrigu*. (16)

\* Whether a Brahmana, or a Kshatriya, or a Vais'ya. — *Kulluka*.

† The text has *Sutopattyā* (by procreating children) and *Tad-apatyataya* (on account of his having i. e., begetting Sūdra children). Both MĒDHATĪTHI and GOVINDARAJA explain the first (*Sutopattyā*) by "visiting a S'udra wife, accidentally married out of ignorance, on the fourth day of her menses for the purpose of procreating a child as enjoined in the *Sāstra*, even if there be no offspring of that union, and the second (*Tadapatyatayā*) by "wilfully and knowingly begetting children on a S'udra wife."



By lying with a S'udra woman in his bed, a Brāhmaṇa falls into a degraded existence; by begetting a child on her, he stands divested of his Brahmanism. (17)

The oblations, offered by a twice-born one who is assisted by a S'udra woman in the capacity of his principal married wife in the rite of a *Pitri* or *Daiva S'rāddha* ceremony, neither the manes, nor the divinities partake of. Even by practising hospitality to *Atithis*,\* he cannot ascend to heaven, after death. (18)

By sucking the lips of a S'udra wife, by inhaling her breath, or by begetting children on her person, a twice-born one can never find any succour. (19)

Now hear me discourse on the eight forms of marriage, which contribute to the good, or to the evil of the four castes of men in the next world. (20)

They are known as the *Brāhma*, *Daiva*, *A'rsha*, *Prājāpatya*, *A'sura*, *Gāndharva*, *Rākshasa* and *Pais'ācha*, which forms the eighth. (21)

Now I shall discuss all the forms of marriage which are proper for each of the social orders, the merit and demerit which appertain to each such form, and the benefit or otherwise which the offspring of each form can accord (to its parents). (22)

The six forms (of marriage) commencing with the first one (*Brāhma*) are proper for Brāhmaṇas; the four forms counted from the end (*Pais'ācha*) are not sinful for Kshatriyas, and the same set excepting that of *Rākshasa* shall be regarded as proper for Vais'yas, and S'udras. (23)

The four forms (of Marriage) the seers have ordained as proper for Brāhmaṇas; only the *Rākshasa* form as

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\* *Atithis* i. e., chance guests or chance arrivals at his house.

proper for Kshatriyas, and the A'sura form as proper for Vais'yas and S'udras.\* (24)

Thus out of these five forms† of marriage, three‡ are lawful, and two are sinful (unlawful). Let a man never marry a wife either in the Pis'acha or in the A'sura form, since these two forms are prohibited. (25)

A marriage, whether effected in the pure Gândharva, or in the pure Râkshasa form, as described before, or in a mode which is a combination of both of them,§ is (primarily) lawful for a Kshatriya. (26)

The form (of marriage) in which a well-attired bride, decorated with ornaments, is given in marriage to an erudite, good-charactered bridegroom, especially invited by the bride's father himself to receive her, is called Brâhma. (27)

\* These are the forms of marriage which a Brahmana, a Kshatriya, a Vais'ya and a Sudra shall respectively consider as the most approved forms of taking a wife, and think of marrying in any other fashion when the marriage cannot be effected in any of these modes.—*Kulluka*.

† The five forms of marriage referred to in the text the *Prâjâpatya*, the *A'sura*, the *Gândharva*, the *Râkshasa* and the *Pis'acha*.

‡ The three lawful forms are the *Prâjâpatya*, the *Gândharva*, and the *Râkshasa*, the *Prajâpatya* form is lawful for Brahmanas; the *Gândharva*, for members of all the four social orders; and the *Râkshasa*, for Vais'yas and Sudras.—*Kulluka*.

§ The text has *Mis'ram* (mixed) the form of marriage in which the bridegroom, conscious of his well-returned or well-requitted love, carries away the bride by force or conquest, is called *Mis'ra* or *Gândharva-Râkshasa*.—*Kulluka*.

The marriage of Dushmanta and S'akuntalâ furnishes the illustration of a pure Gândharva form of marriage; that of Vichitra-virja and Ambicâ, of a Râkshasa form, and that of Arjuna and Subhadra, of a mixed Gândharva and Râkshasa form.

The form of marriage in which the bride is gifted (*i.e.*, given in marriage) to the person duly officiating as a priest at a *Vaidic* sacrifice, which is being celebrated, is called *Daiva* by the holy sages. (28)

The lawful form (of marriage) in which a bride, on the receipt of an ox and a cow, or of two oxen and two kine for the performance of religious sacrifices, is duly given in marriage to the bridegroom, according to the ordinance, is called *A'rsha* (by the wise.) (29)

The form, in which after having worshipped the bridegroom, the bride is given to him in marriage with the injunction, "let both of you jointly discharge the duties of a house-holder, is called *Prājāpatya*. (30)

The form, in which the bridegroom, on paying money to her father and to herself, out of the promptings of his own desire,\* receives the bride in marriage, is called *A'sura*.\* (31)

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\* The text has *Svāchchh-andyāt*, which means out of his own selfish wish, in direct contravention of the provisions of the *S'āstra*. It may be set down to the credit of our ancient Rishis that, they were the first to condemn, and to rule out of court, this commercial element of the matrimonial compact. In all primitive societies, the father had absolute proprietary rights in his sons and daughters, and accordingly he missed no opportunity to make a good capital out of his daughters, by selling them to the highest bidders in the matrimonial market. Thus in the very nature of things the daughters came to be looked upon as excellent marketable commodities, and the dearest purchasers of their charms and favour as the most eligible bridegrooms. No wonder then that husbands, in their turn, learnt to look upon their wives as a kind of moveable property, a class of slaves whom they had to purchase for money or its equivalent. Thus we see in the earlier societies of the Roman empire, for any encroachment on the conjugal rights of a husband, the trespasser had to pay a fine to him just in common with an ordinary trespasser on land or on any other

The form, in which, for the reason of a reciprocal marriage of hearts, the bridegroom is mated with the bride, is called *Gāndharva*. It originates from a couple's passionate desire of being united with each other.\* (32)

The form of marriage, in which the bridegroom, by killing or hurting the guardians or relations of the bride, and by forcing open the door of her house, forcibly carries her away, weeping and screaming, is called *Rākshasa*. (33)

The form in which the bride, when alone, asleep, senseless, intoxicated, or delirious with wine, is ravished by the bridegroom, is called *Pis'ācha*, the eighth and the most sinful form of marriage. (34)

The marriage of a *Brāhmaṇa* must be preceded by the rite of water-gifting, the marriage of a member of any other caste may be preceded by (negotiated with) a formal betrothal, if the parties mutually desire it so. (35)

O *Brāhmaṇas*, now hear me fully describe the virtues (merits) of these different forms of marriage as narrated by Manu of yore. (36)

civic rights of his neighbour. But the Rishis in their perfect wisdom foresaw the evils of this form of legal marriage, which is but a modified form of slave-trade, and restricted it to *Vaiśyas* (Merchants) and *Sudras* (artisans) alone whose compulsory stays in foreign or distant countries many times left it the only form of marriage, open to them among strangers. From its name we can legitimately presume that this form of marriage was in vogue among the Assyrians (*Asuras*), and more so, when we consider that in ancient Chaldea and Babylon it was quite honourable for a girl to earn her marriage-dowry even by selling her favours.

\* The consummation of marriage by the lovers, even before it is formally solemnized, is not condemned in the *Gāndharva* form of marriage.

The male offspring of a *Brāhma* form of marriage, if he does good works, succours his own self, as well as his ten ancestors\* and ten descendants† from (the effects of) sin. (37)

The male offspring of a *Daiva* form of marriage succours (his own self and) his seven ancestors and seven descendants; and that of an *A'rsha* form of marriage succours (his own self) and his three ancestors and three descendants, while that of a *Prājāpatya* form of marriage succours (his own self) and his six ancestors and six descendants, (from the effects of) sin. (38)

Sons born of the four forms of marriage, consecutively counted from the *Brāhma* form, become possessed of the energy of *Brahma*† and are recognised (as well-born) by honest men. (39)

Handsome looking, wealthy, renowned, possessed of fortitude and good qualities, virtuous and amply provided with all the objects of enjoyment, these sons‡ live for a hundred years. (40)

Sons of the remaining (four) low (forms of marriage) are born cruel, untruthful, and hostile to the religion of *Brahma* (i.e., to the *Vedas*). (41)

Sons begotten on commendable wives§ are born with commendable traits (in their character); sons, the

\* *Das'a Purvān*—Ten ancestors such as the father, the grandfather, the great-grand-father, etc., and *Das'a Parān* means ten descendants such as the son, the grandson, the great grandson, etc.

† Qualities which mark the spirit of a union (i.e., form of marriage) are inherited by its offspring.—*Kullūka*.

‡ Offspring of these four forms of marriage, viz., *Brāhma*, *Daiva*, *A'rsha* and *Prājāpatya*.

§ Good wives married in any of the four preceding commendable forms of marriage.

offspring of unions with condemnable wives, are born with condemnable traits in their character. Hence, let a man avoid a vile form of matrimony. (42)

In a marriage between a man and a woman of the same caste they shall join their hands, while in the one contracted between a bride and a bridegroom of different castes the following rules should be observed. (43)

In her marriage with a Brāhmaṇa, a Kshatriya girl shall clasp a shaft; a Vais'ya girl, a goading stick\* and a S'udrá, the frill of his cloth with her hand, during the ceremony. (44)

Always faithful to her, for sexual pleasures, let him visit† his wife during her menstrual period, avoiding the days of the *Parva*,‡ and when not observing a vow.§ (45)

\* The text has *Pratodu* which means a stick, or a rod used by a cow-herd in goading the kine of his flock

The brides shall respectively clasp an arrow, a goading-stick, etc., carried by the bridegroom in his hand during the ceremony.—*Kulluka*.

† This regulation is for one who has not procreated a son, the procreation of a son being obligatory on every one for discharging his debt to the manes.

*Cf.* By his birth a Brāhmaṇa is a debtor by three debts.

By sacrifice he discharges his debt to the deities, by procreating a son he discharges his debt to the manes, and by studying the *Vedas* he discharges his debt to the *Rishis*.—*S'ruti*.

Also compare.—He who visits not his wife after she has bathed (on the fourth day of her menses,) commits the sin of foeticide.—*Parāsara*

For the end of begetting a male child he shall visit his wife on the even days during her menstrual period.—*Sushruta*.

‡ *Parvas*, such as the day of the full or new moon, etc

§ A vowist, as well as one who has begotten a son, stands not under the obligation of visiting his wife during her menstrual period.

The menstrual period of a woman naturally lasts for sixteen nights (days) inclusive of the four days of flow, which are condemned by the wise.\* (46)

Of these (sixteen days), the first four, and the eleventh and the thirteenth are condemned by the wise for sexual purposes, the rest ten days are commended. (47)

Sons are born on the even days and daughters on the odd ones (of the menstrual period.) Hence, one, desiring the birth of a son, shall visit his wife on an even day. (48)

Even on an [odd day, a comparative excess† of the paternal element gives rise to the birth of a male child, a comparative excess of the maternal element gives rise to the birth of a daughter. A sexless child, or a twin (a son and a daughter) is born when the paternal element is equal to the maternal one. (49)

Leaving these (six condemned days) and eight days out of the commended ten days, a person, to whatsoever order he might belong, who visits his wife on these two days alone, shall be regarded as a *Brahmachârin*.† (50)

An erudite father of a girl shall not take any thing by way of *S'ulka* from her bridegroom. By taking

\* The first four days of the flow.

† The "*S'ukra-bâhulyam*" or *A'rtava-bâhulyam* of the text denotes the preponderance of the Katabolic (*Pitrikâ S'akti*) or Anabolic energy (*Mutrikâ S'akti*) in the impregnated ovum through the greater intensity of the father's or mother's desire at the time.

MEDHA'TITHI holds that two days are allowed to a man, belonging to any order of the society whatsoever, for the enjoyment of conjugal pleasures, and says that, thereby his vow of continence is not broken. GOVINDARAJA holds that the license is given to a man after the death of his only son.

a dowry out of greed, he becomes the seller of his offspring. (51)

The friends and relations of a woman,\* who, out of folly, or avarice, live upon the property belonging to her,† or the wicked ones who oust her of the enjoyment of her own belongings‡ such as cloth, etc.,§ go to hell, (after death). (52)

Even the acceptance of a bovine pair (by the father of the bride from the bridegroom) is designated as a dowry by certain authorities, (the acceptance of) a dowry be it costly, or be it of insignificant value, constitutes the sale of the girl.|| (53)

\* *Bāndhavāḥ* friends and relations is the term that occurs in the text. *Kulluka* explains it by "*Pati-Pitrādāya*," father, husband, etc.

† The text has *S'tridhanam* (woman's property) which consists of dowries given to her by her friends and relations at the time of marriage, or on such-like occasions — *Kulluka*.

‡ *Vāri yānāni* is the term that occurs in the text, *KULLUKA* explains it by "horses, slave girls, etc."

§ *Vastram* (cloth). It lays down that it is sinful to dispossess her even of her most insignificant belongings such as, a cloth or a garment. — *Kulluka*.

|| *GOVINDARAJA*, grounding his statement on the view expressed in the preceding couplet, opines that, the verse 29 of this chapter, which authorises the bride's father to take a dowry of a bull and a cow from the bridegroom, does not reflect the opinion of *Manu* on the subject, but is merely an extract from another Code, quoted to be subsequently discussed and refuted. The acceptance of a dowry, however small and inexpensive, by the bride's father, or by the father of the bridegroom, spells as the price paid for the hands of the bride or of the bridegroom, and gives a commercial aspect to the transaction, transforming it into a veritable contract of buy and sale.

*MEDHATITHI* is evidently puzzled by this apparent contradiction and retires without being able to satisfactorily account for it.



A marriage in which the bride's relations do accept\* the dowry (voluntarily presented by the bridegroom's father, etc.,) is no sale (of the bride), since such a present is but an adoration of the bride, done out of love or affection.† (54)

Seeking many a blessing (*i.e.*, God's gifts) in life, her father, mother, husband, or husband's younger brother shall maintain a bride with† a respectful love,‡ and give her ornaments for the decoration of her person. (55)

[The deities smile on the family] where the females are honoured (held in respect); fruitless are the acts§ (in the family) where they are dishonoured. (56)

KULLUKA says that, there is no contradiction at all between these two verses. In the *A'rsha* form of marriage although the bride's father is authorised to take a bull and a cow in the shape of a dowry from the bridegroom, the dowry is accepted to help the married couple to celebrate religious sacrifices (*Dharmatah*) and not for any specific gain or benefit of the bride. Under these circumstances it is no dowry at all, inasmuch as it is misnomer to call a benefit benefit that is not actually derived or enjoyed. Marriage, according to the Rishis, is a holy sacrament, a kind of psychic transformation, the two parties to it being blended together in spirit, and for all eternity, the two parties to it being transformed into that "human centaur" which is called man and wife. To turn it into a mere social or commercial contract is to transform Psyche into a shop-girl.

\* *Nādadate* *i.e.* do not appropriate it to their own use, or derive any benefit from it.

† The text has *Anris'amsyancha* which literally means "out of compassion "

‡ *Pujydh* literally means to be adored or worshipped, KULLUKA expl ins it by "shall be respectfully supported with delectable articles of fare etc.

§ *Viphalā Kriyā* The religious rites, even duly performed, fail to bear their fruits.

Prosperity reigns supreme in the family where females do not grieve; the family, in which they grieve, suffers a speedy destruction.\* (57)

Like a fiend-cursed† home, utterly perisheth the house, which its daughters,‡ through suffering mortifications, do but (sadly) imprecate. (58)

Hence they should be satisfied with presents of food, raiments, ornaments, etc., by men seeking prosperity, on festive and ceremonial§ occasions. (59)

In the family where the husband is contended with the wife, and the wife with the husband, steadfast is the blessing of the deity. (60)

If even with garments and ornaments the wife fails to be attractive, or if the husband does not find any pleasure in her, no progeny of the husband is possible on account of the lack of that pleasure. (61)

A charming wife lends her charm to every thing and makes the whole world look attractive to her husband, a charmless|| wife robs the world of its charm. (62)

\* The text has *Ḥamaya*. Both MEDHA'TITHI and GOVINDARA'JA explain the term by newly married daughters in law, daughters, etc. (*Duहितrī Narodā Snushādaya*.)

† *Kṛityāhatāni*:—*Kṛityā* is a kind of female fiend evoked by murderous incantations.

‡ *Ḥamaya*, daughters, sisters, daughters-in-law described in the preceding stanza.

§ *Satkāreshu*:—Such as the festivities of *Kaumādī* (night of the full moon in the month of *A's'vina*), etc.—*Kulluka*.

|| The text has *Arochamānā* which literally means charmless, *Kulluka* explains it by *Bhartri-Vidveshatayā Narāntara Samparkāt Mālinām* a wife who through her hostility to the husband and her intrigue with another man makes the house gloomy.

By a bad marriage, by the extinction of religious ceremonies, by the non-study of the *Vedas*, and by insulting a Brāhmaṇa, the prestige of a good family is annihilated.\* (63)

By pursuing handy craft\* or agriculture, by begetting children on a S'udra wife, by trafficking in cows, horses, or carts, by entering the king's service, by officiating as a priest at the sacrifice of one who ought not to be so served, by living in open hostility to the *Vedas*, and by their non-study, men (Brāhmaṇas) degrade their families.† (64—65)

Families, rich in the opulence of *Vaidic* studies and in the performance of *Vaidic* sacrifices, even if they be poor in the riches of the world, are counted among the illustrious families (of the land) in point of renown and dignity. (66)

In the nuptial fire‡ a house-holder shall perform, according to the ordinance, all the house-hold rites,§ as well as the five great sacrifices;|| likewise over that fire shall be cooked the (daily) food of the household. (67)

\* The text has *Kulānya ku'āni jānti*—which literally means families become no families. *Kulluka* says that a bad marriage, extinction of the religious-ceremonies, neglect of *Vaidic* studies and a wilful affront to a Brahmana are the factors, which, being done in a family, kill its good name and position in the society.

† The text has *Nāstikyena* which literally means by living the life of an atheist. We have adopted *Kulluka's* explanation.

‡ The text has *Bibahike'gnau* i. e. in the sacred fire kindled on the occasion of his nuptial ceremony as opposed to the *A'ha-vaniya* (sacrificial) fire.

§ *Grihyam Karma*—the burnt offerings offered, each morning and evening, as well as the rites of *Ashtakā S'rāddhas* (to be described later on).—*Kulluka*

|| *Pancha-yajnas*—the five daily sacrificial rites such as, the offerings to the *Visvadevas* (i. e. to all the duties) etc.—*Kulluka*.

A householder has five places where animal lives are destroyed ; they are the hearth, the grinding stone, the broom-stick, the pestle and mortar, and the stool for the water-pitcher. These five, when performing their proper functions, kill animal-life. (68)

For the expiation of the sin committed by him in each of these five places, the great sages have ordained that, the householder-celebrants of sacrifices (*i.e.*, householders) shall daily perform the five great sacrifices (*Pancha-Yajnas*). (69)

The sacrifice of *Brahma* consists in teaching the *Vedas*, offering oblations or libations to the manes is called a *Pitri-yajna*, burnt offerings to the deities constitute a *Dava-yajna* ; offering oblations (food) to the animals is called a *Bhuta-yajna*, while hospitality to chance-guests is called a *Nri-yajna*. (70)

By not suffering the daily performance of these five sacrifices to be omitted, a householder, even living in his house, is not associated with the sin committed in the five life-killing places in the household (*Pancha-sund.*) (71)

He who does not feed the deities, the chance-guests, the beasts, the manes, and his own self, each day, by performing the five great sacrifices, is a dead man, even though he breathes. (72)

The five great sacrifices are called *Ahutam*, *Hutam*, *Prahutam*, *Bráhma-hutam* and *Prásitam*. (73)

A *Brahma-yajna* or muttering of *Mantras* is called *Ahutam* ; offering oblations (food) to the beasts is called *Prahutam* ; hospitality to men, chance-guests and *Bráhmaṇas*, in special, is called *Bráhma-hutam*, and offering oblations to the manes (in connection with the daily *S'raddás*) is called *Prásitam*. (74)

[In the event of his incapacity of practising hospitality to chance-guests, etc.], let him be constantly engaged in studying the *Vedas*, and in making burnt offerings to the divinities. He, who constantly engages himself in doing the works of the deities, supports all the universe. (75)

Libations of clarified butter duly cast in the sacrificial fire ascend to the sun ; from the sun originates the rain ; from the rain, do the provisions ; and from the provisions, the creatures. (76)

As all creatures live by taking recourse to the air, so all the different orders (of mendicants, forest-dwellers and anchorites) depend upon the householder for their existence. (77)

As the three orders of ascetics are maintained by the householder with the gifts of food and knowledge of the eternal *Vedas*, the householder is the foremost of all the four orders. (78)

Desiring eternal heaven, and happiness in this life, one shall assiduously discharge the duties of a householder. A weak mind and the uncontrolled senses are the barriers against the proper discharge of these duties. (79)

The *Rishis*, manes, animals, guests and relations expectantly look upon the householder (for maintenance, etc.) Hence, a wise householder shall properly discharge the duties he owes to them. (80)

Let him satisfy the *Rishis* with his Vaidic studies ; the deities with the proper burnt offerings ; the manes, with the *S'rāddha* offerings ; the guests, with food ; and the animals, with oblations offered unto them. (81)

Let him constantly celebrate the (*Pārvana*) *S'rāddha* ceremonies by offering fruit, edible roots, boiled rice,

water and vegetables, etc., unto his manes, and evoke their satisfaction in special. (82)

In connection with the celebration of a *S'radhā* ceremony included within the five daily sacrifices, let him feed a single Brāhmaṇa; he need not feed any Brāhmaṇa in connection with the celebration of a *Vais'vadeva* sacrifice. (83)

Let a Brāhmaṇa offer, each day, oblations of consecrated boiled rice, cooked over the household fire, unto the following deities according to the Regulation, (*viz.* (84)

Unto Agni, unto Soma, unto Agni and Soma combined, unto all the deities, unto Dhanvantari, unto Kuhu, unto Anumati, unto Prajāpati, unto the earth and firmament, and unto Svistakrit at the end. (85—86)

Having thus duly offered oblations unto each of these deities, he shall circumambulate them from the east by the south and west to the north as follows:—Obeisance to Indra and obeisance to the attendants of Indra in the east, obeisance to Yama and obeisance to the attendants of Yama in the south, obeisance to Varuṇa and obeisance to the attendants of Varuṇa in the west, and obeisance to Soma and obeisance to the attendants of Soma in the north. (87)

Then at the threshold of the sacrificial chamber he shall offer oblations unto the Maruts, unto the "water" in the water, and unto the Vanaspatis (lords of the forest) in the pestle and mortar. (88)

On the head of the *Vāstupurusha* he shall offer oblations unto the goddess S'ri, by saying, "obeisance unto S'ri, at his foot to the goddess Bhadrakālī, by saying "obeisance unto Bhadrakālī," unto Brahma inside the chamber, by saying, "obeisance unto Brahma," and

finally unto the presiding deity of the household, by saying, "obeisance unto *Vâstudevatâ*" (89)

Unto all the deities, unto ghosts that are abroad by day, and unto those that roam about in the night he shall offer oblations in the sky. (90)

On the ground, at his back, he shall offer oblations unto all the ghosts, by saying, "oblations unto all the spirits," and the residue of the food (boiled rice), thus offered unto the ghosts he shall collect, and offer to the manes in the south, by saying, "obeisance to the manes." (91)

Unto dogs, unto the degraded, unto *Chandâlas*\* and persons afflicted with diseases which are the out-come of sin,† and unto crows and worms he shall offer oblations of boiled rice on the ground, taking care that they may not be soiled with dust. (92)

A Brâhmaṇa, who thus daily worships all creatures with food, assumes a resplendent body, and goes by the straightest road to the abode of supreme bliss.‡ (93)

After offering these oblations, a householder shall first feed the *Atithi* guests arrived at his house, and then dole out alms§ to *Brahmachârins* and mendicants. (94)

A Brâhmaṇa householder obtains the same merit

\* The text has "*Svapachas*" which literally means cooks or eaters of dog's flesh.

† The text has *Pâpa-roginâm* i. e. persons afflicted with leprosy, phthisis, and kindred affections.—*Kulluka*.

‡ The text has *Sa Gachchhati Param Sthânam*. *Kulluka* explains it by "he is merged in the supreme *Brahma*."

§ The text has *Bhikshâ*, which means a morsel of grain given to a poor man as alms.

*Grâsamâtra Bhavet Bhikshâ* (A morsel of food is the quantity that shall be given as alms to a beggar)—*S'âtâtapa*.

by giving alms to beggars as a *Brahmachārin* does by making the gift of a cow to his preceptor in conformity with the ordinance. (95)

Let alms, or pitchers, full of water, be gifted to a *Brāhmaṇa*, thoroughly conversant with the meanings of the *Vedas*, by one duly worshipping him, and muttering words of benediction. (96)

Oblations offered unto the manes and deities by men, who, ignorant of the true spirit of gift-making, make gift unto burnt out\* *Brāhmaṇas*, certainly do perish. (97)

Oblations cast in the mouth-fire of a *Brāhmaṇa*, kindled with the energy of *Vaidic* study and penitential austerities, succour one from great danger and from great sin as well. (98)

Let a householder give a cushion, and water for washing his feet unto an *Atithi*, arrived at his house (without invitation), and duly offer him cooked rice with curries etc., according to his might. (99)

A *Brāhmaṇa* guest, happening to remain unfed and unattended to even in the house of a householder, who daily lives upon the pickings of the field, or worships the five fires,† carries away the merit of all his pious acts. (100)

\* The text has *Bhasmibhuta* which literally means burnt down to ashes. KULLUKA explains it by "Brahmanas who are devoid of *Vaidic* studies and do not offer oblations to the manes and deities, and hence are like unto the extinguished charcoal.

† The text has *Panchāgnināpi Juhvataḥ*: The worshipper of the five fires, i.e., an extremely indigent Brahman. The five fires are the *Tretāgni* (the triad of fires, , the *Avasakhyāgni* and the *Sabhya*, *Sabhya* being the fire which one uses in warming himself (in want of clothes).—Kulluka.



Hays,\* ground,† water, and a sweet word, which forms the fourth (in the list), are never wanting in the houses of the good. (101)

A Brāhmaṇa, who resides for a single night in the house (of another), is called an *Atithi* (chance guest ; since there is no certainty of his staying (there, the next day he is called an *Atithi*.‡ (102)

A Brāhmaṇa living in the same village with him, or one who lives on his wits, even if he calls at the house of a man living with his wife and (sacred) fire therein, must not be called an *Atithi*. (103)

Householders, who, ignorant of the demerit of eating food given by others, stroll about in a village other than his own, out of a greed for sharing other men's hospitalities, become the domestic beasts of those whose hospitalities they then partake of. (104)

An *Atithi* arrived after sunset§ at the house must not be discarded under any circumstances. An *Atithi* (guest), whether arrived at the house in the proper or improper time, must not be kept unfed.|| (105)

\* The text has *Trināni* (hays) i.e., hays for a bed.—Kulluka.

† The text has *Bhumi*, ground. KULLUKA explains it by *A'sanam*, a cushion.

‡ *Atithi* is derived from "A," without and "Sthiti," stay i.e., one, whose stay in the house is uncertain for more than one night.

§ The text has *Suryodhāt*, literally carried or borne by the sun.

|| In the proper time i.e. at the time of the performance of the *Vais'vadeva nali* (offerings to all the deities.)

GOVINDARAJA holds that it is a special provision for hospitalities to *Atithis* discarded on the score of not arriving at the time of the *Vais'vadeva* offering or of arriving at night fall.

Cf. O king, the sin of discarding an *Atithi* after sunset is eight times greater than what is incurred by not practising hospitality to an *Atithi* in the day.—*Vishnupurāṇam*.

Let not (a householder) eat that himself which his *Atithi* has not partaken of; hospitality to an *Atithi* brings on wealth, fame, and longevity, and ensures heaven to him who practises it. (106)

Cushions, bedsteads, beddings, following\* and worship should differ according to the stations of *Atithis*. Better cushions, etc., should be given to *Atithis* of superior status, ordinary ones to *Atithis* of equal rank with the host, and inferior ones to *Atithis* of inferior ranks (in life). (107)

If a guest (*Atithi*) arrives at his house after the completion of the *Vais'vadeva* offering, and after another guest has previously arrived, he shall duly cook and offer food (boiled rice) to the second *Atithi*, but there is no need of making a second offering to the *Vais'vadevas*.† (108)

Let not a Brâhmaṇa mention his own name and family for enjoying one's hospitality; he, who eats by giving out the name of his own self and family, eats egesta. (109)

A Kshatriya, Vais'ya, or S'udra guest in the house of a Brâhmaṇa, as well as a preceptor or a relation, happening to call at his house, is not called an *Atithi*. (110)

But even if a Kshatriya calls (at the house of a Brâhmaṇa) as an *Atithi*,‡ the master of the house shall

\* The text has *Anuvrajyām* which means an act of respectfully following a revered guest at the time of his departure.—*Kulluka*

† In connection with the sacred act of hospitality it is enjoined in the *S'âstra* that offerings should be made to all the deities (*Vis'vadevas*) before feeding the *Atithi*.

‡ The text has *Atithi-Dharmena* which means a Kshatriya, a resident of a distant or different village, seeking the hospitality of the house for the day.—*Kulluka*.

feed him sumptuously after the Brāhmaṇa *Atithis* have been repasted. (111)

If Vais'yas and S'udras arrive at his (Brāhmaṇa's) house as *Atithis*, he, out of compassion, shall feed them in the company of his own servants.\* (112)

His friends and relations happening to be guests in his house out of love or affection, he (Brāhmaṇa) shall feed them with cooked food, as his circumstances would admit of, in the company of his own wife.† (113)

Newly married daughters and daughters-in-law,‡ infants, sick folks and pregnant women in the house he shall unhesitatingly feed before§ feeding the *Atithis*. (114)

He, who without having fed the abovenamed persons and the *Atithis* in the house, first eats anything himself, does not know that, his body will be devoured by dogs and vultures, after death. (115)

Let the master and mistress of the house eat what

\* The text has *Kutumba* which literally means dependants. KULLUKA explains it by "in the company of the servants of the house after the Kshatriya *Atithis* have been fed and before the master and mistress of the house have taken their repast. 112

† The text has *Saha-Bhàrjyayā* i. e. in the company of his wife. KULLUKA says that it is only another mode of saying that at the time when the master of the house will eat his meal, for it is laid down in the *S'āstra* that the meal time of the master is the same with that of the mistress of the house. 113

‡ The text has *Suvāsinīḥ* which literally means well clad girls. We have adopted Kulluka's explanation.

§ MEDHATITHI reads the line as *Atithibhyonvagevātān*, sī-  
multaneously with feeding the *Atithis* (guests.) We have however adopted KULLUKA's reading and explanation in our rendering of the text. 114

remains after feeding the Brāhmaṇas (guests), relations and servants. (116)

After worshipping the deities, Rishis, guests, manes and the household divinities\* with oblations of boiled rice, let a householder eat his food at the end. (117)

He, who cooks food for his own sole use,† eats sin; food, which is the residue of sacrificial oblations, is recommended by the virtuous. (118)

One's King,‡ *Rittvika*, *Snātaka*,§ preceptor, son-in-law,|| father-in-law or maternal uncle, happening to call at his house after the lapse of a year,¶ he shall well come by first offering him a cup of honey (*Madhuparkam*). (119)

A king or a *Snātaka*, happening to call at his house even within a year (of the last visit) on the occasion of a sacrificial ceremony, he shall welcome in the method of *Madhuparkam*, and not otherwise; this is the conclusion. (120)

Each evening, the housewife shall offer oblations of cooked rice, without muttering any *Mantras*, to the

\* The text has *Grihyās'cha Devatāḥ* KULLUKA says that the *Bhuta-Yajna* (offering oblations to beasts) is also included within the meaning of the term.

† Cf. *Kevalāgho Bhavati Ketalādah* (he who eats alone becomes associated with sin.)—*S'ruti*.

‡ A duly crowned Kshatriya.—*Kulluka*.

§ He who observes the vow of ceremonial ablution simply as a vowist or for studying the *Veas*.—*Kulluka*.

|| The text has *Priya*. KULLUKA explains it by "*Jāmāta*, a son-in-law.

¶ The text has *Parsimvatasarāt*; after the expiry of a year. The prefix *Pari* in this instance has, according to Jayāditya, the sense of "leaving aside."

MEDHA'TITHI reads it as *Parisamvatsarān*, i.e., those who have come back after the lapse of a year.

*Vais'vedevas*, inasmuch as such offerings are enjoined to be made, (each) morning and evening. (121)

Let a Brāhmaṇa, who is a keeper of (the sacred) fire, offer a *Pinda S'rāddha* to his manes on the day of the new moon, and after that perform the *Pindānvahāryakum S'rāddha* from month to month. (122)

Monthly *S'rāddhas* offered by men to their manes are called *Anvahāryam* by the wise; commendable meat-offerings should be made to them on these occasions. (123)

O ye foremost of Brāhmaṇas, now I shall fully describe who shall be invited to, and who shall be avoided in, a *S'rāddha* repast, as well as the number (of Brāhmaṇas) to be invited and the nature of food with which they are to be fed. (124)

Two Brāhmaṇas shall be fed on the occasion of a *Daiva S'rāddha* ceremony; and three, on the occasion of a *Pitri S'rāddha*; or one Brāhmaṇa on each such occasion. Even prosperous enough to feed many Brāhmaṇas, he shall not exceed the number, (fixed) (125)

In cases of feeding a large number of (Brāhmaṇas), proper attendance to them, and ascertainment of their purity, impurity, and the place and time of repasting (invitation) are the five factors that are destroyed (apt to suffer). (126)

This rite (of offering oblations to the manes) on each new moon\* day is said to be conducive to the

\* The text has *Vidhi-kshaye* (i. e. on the last day of the moon's wane) which is the reading adopted by KULLUKA, KANDARAJA and MEDHA'TITHI. GOVINDARAJA reads it as *Vidhi-kshaye* and explains it as this is the rule (*Vidhi*) on the last days of the moon's wane (*Kshaye*), i. e., such *S'rāddhas* should be offered to the manes on the day of the new moon, each month. We have adopted

benefit of the manes. He, who is constantly engaged in performing this *Smārta*\* rite, acquires opulence.† (127)

Givers shall give unto Brāhmaṇas, well-read in the *Vedas*, the oblations of food they have offered to the manes and deities; given to the most deserving recipients (Brāhmaṇas), they bear great fruits (128)

A Brāhmaṇa shall feed a single Brāhmaṇa, conversant with the *Vedas*, on the occasion of a *S'rāddha* offered to the manes or deities; great is the merit which he shall acquire by feeding such a single (Brāhmaṇa), there being no merit in feeding a large number of Brāhmaṇas who are ignorant of *Vaidic Mantras*. (129)

The parentage,‡ etc., of a *Veda*-knowing Brāhmaṇa should be far enquired into; *Vaidic* Brāhmaṇas, sons of ancestors who had been well conversant with the *Vedas*, are the vehicles§ for conveying the oblations to the manes and deities. Gifts made unto such Brāhmaṇas are as meritorious as gifts made unto *Atithis*.|| (130)

In the *S'rāddha* where thousands of Brāhmaṇas, ignorant of the *Vedas*, are fed; if a single *Veda*-know-

KULLUKA's reading as being identical with those of the ancient commentators of the Samhitā.

\* The text has *Laukiki*, KULLUKA explains it by *Smārta*, i.e., a rite enjoined to be performed in the *Smṛiti*.

† The text has *Preta-Kṛtyā*, KULLUKA explains it by *Pitropakārartham*, i.e., conducive to the benefit of the manes, and hence imparting wealth, good progeny etc. to the performer by way of reward.

‡ *Durādeva Pariksheta*, the parentage, piety, erudition of these Brāhmaṇas and their remote ancestors should be enquired so as to determine whether they have acquired their excellence by heredity or not.

§ *Tīrthas*: *Lit.* landing places.

|| The same merit which one acquires by practising hospitality and making gifts to *Atithis*.

ing Brāhmaṇa therein is satisfied with the *S'rāddha* repast, the merit of feeding such thousands on the occasion is acquired by feeding that Brāhmaṇa alone. (131)

Oblations offered to the manes and deities should be given to Brāhmanas who are the most excellent in respect of knowledge; blood-stained hands are not washed pure with blood. (132)

A Brāhmaṇa, ignorant of the *Vedas*, shall have to eat as many morsels of burning spear-heads, after death, as he eats of the *S'rāddha* oblations to the manes and deities, in life. (133)

Some Brāhmaṇas are devoted to (the cultivation of) self knowledge, others are devoted to the practice of penitential austerities; some there are who are devoted to the study of the *Vedas* and to penitential austerities, while others are devoted to work. (134)

Oblations offered to the manes shall be given to Brāhmaṇas devoted to the knowledge of self to eat, oblations offered to the deities should be duly given to all these four classes of Brāhmaṇas. (135)

Of a Brāhmaṇa who is well-versed in the *Vedas* and whose father was ignorant of the *Vedas*, and one who is himself ignorant of the *Vedas* but whose father was well-versed in them, the ignorant son of the *Veda*-knowing father should be regarded as a worthier guest (in respect of a *S'rāddha* repast); but since adorable are the *Mantras* of the *Vedas*, a *Veda*-knowing son of a father, ignorant of the *Vedas*, should be as well-honoured (with an invitation to a *S'rāddha* repast. (136—137)

No one, out of friendship, should be invited to a *S'rāddha* repast, friendship should be shown with other

acts and monetary (presents). Let him invite a Brāhmaṇa to the *S'rāddha* repast whom he neither knows to be his friend or foe. (138)

A *S'rāddha*,\* offered by a person to his manes or to the deities, in connection with which it is mainly his friends that are repasted, fails to bear any fruit in the next world. (139)

A person (Brāhmaṇa), who, out of ignorance, tries to make friendship through the instrumentality of a *S'rāddha* repast; that worst of Brāhmaṇas, for acquiring such *S'rāddha* friends, falls from heaven.† (140)

A *S'rāddha* repast, given to one's friends and relations, is called a friendish repast by the *Rishis*. Like blind cows huddled together in one pen such a repast may contribute to cement friendship in this world, but gives no benefit in the next. (141).

As a sower, by sowing seeds in an alkaline soil, reaps no harvest, so a giver, by giving oblations (*i e.*, feeding) to a Brāhmaṇa, ignorant of the Vedas, (in connexion with a *S'rāddha*), derives no benefit. (142).

A honorarium, duly given to an erudite (Veda-knowing) Brāhmaṇa, makes its giver and recipient

\* GOVINDARAJA asserts that feeding Brāhmaṇas is the essential factor of a *S'rāddha* ceremony, the offering of *Pindas* being only its minor and accessory feature. KULLUKA, following *A'pastambha* and others, asserts that the offering of oblations or offerings to the manes and the subsequent acceptance of those offerings by the Brāhmaṇas, present, form what is called a *S'rāddha*.

† The heaven-giving merit of a *S'rāddha* is described by *Iājñavalkya*.

Longevity, progeny, opulence, erudition, heaven, salvation, happiness and kingdom, do the manes, satisfied with *S'rāddha* offerings, impart.



entitled to religious merits\* both in this world and the next. (143)

[In the absence of a qualified Brāhmana], better it is to feed a friend or a relation than to feed an erudite foe on the occasion of a *S'rāddha* ceremony, as oblations offered to a foe fail to bear any fruits in the next world. (144)

On the occasion of a *S'rāddha* repast, let him carefully feed a Brāhmana who has studied the *Rik*, *Yajus*, or the *Sama Veda* with all its sub-divisions (such as the *Mantras*, *Brāhmanas*, etc). (145)

The satisfaction, which the seven generations of his ancestors who feeds any such Brāhmana (on the occasion of a *S'rāddha* ceremony) derive from the act; lasts for all eternity. (146)

The aforesaid Veda-knowing Brāhmanas (*S'rotriyas*) should be regarded as the worthiest recipients of *S'rāddha* oblations, offered by a man to the manes or deities, the following are their substitutes whom the wise shall feed when such *S'rotriyas* would be unavailable. (147)

One's mother's father, mother's brother, sister's son, father-in-law, preceptor, daughter's son, son-in-law, and sons of mother's or father's sisters priest, and dis-

\* The text has *Phalabhāginah* \* \* \* *Pretyachehacha*. Both MĀDHATITHI and GOVINDARAJA explain it by "honorarium duly given to a Veda-knowing Brāhmana accords spiritual benefit to the donor in the next, and fame and good name etc., in this world. KULLUKA explains that such a gift accords fame etc., to the donor in this world and salvation, etc., in the next, as described by *Yājñavalkya*, and the recipient of the donation, by celebrating religious sacrifices therewith, acquires spiritual benefit and the fame of earning honest money in this world, as a sacrifice celebrated with ill-gotten gain fails to bear any fruits.

ciples should be fed on the occasion of a *S'rāddha* repast in the absence of (the ten aforesaid *S'rotriyas*) (148)

Fitness, erudition, etc. of Brāhmanas, to be fed on the occasion of a *Daiva S'rāddha* ceremony, must not be tested, which shall be carefully done in respect of those to be fed on the occasion of a *S'rāddha* offering to the manes. (142)

Those Brāhmanas, who are gold-stealers, degraded, sexless, or athiests must not be invited on the occasion of a *S'rāddha*, offered to the manes, or to the deities, this is the dictum of Manu. (150)

Brahmachārins who wear clotted hairs,\* or who are ignorant of the *Vedas*, Brāhmanas who are afflicted with skin diseases† or are gamblers, or officiate as priests at many men's sacrifices must not be fed on the occasion of a *S'rāddha* ceremony. (151)

Brāhmanas who are professional physicians, or live by worshipping divine images, or are meat-sellers, or carry on any kind of trade, should be avoided on the occasion of a *S'rāddha*, offered to the manes, or to the deities. (152)

Servants of the king or of a village community, those afflicted with bad nail, black toothed ones, those who are hostile to their preceptors, and those (Brāhmanas) who have renounced their sacred fires and religious rites (enjoined to be performed in) the *Vedas* and *Smriti*, or live by usury. (153)

\* The text has *Fatīlam*, KULLUKA explains it as *Brahmachārins* who wear clotted hair or clearly shave their heads.

† The text has *Durbalam*, weak. KULLUKA explains it by Brāhmanas suffering from cutaneous affections.

Brāhmanas suffering from phthisis, those who rear cattle for livelihood, or marry before their elder brothers have been married, or have renounced the performance of the five (daily house-hold) sacrifices, or are inimically disposed towards the Brāhmanas, or suffer their younger brothers to marry before them, or are incumbents upon endowments (whether money or monasteries, made by others for the public weal. (154)

A Brāhmaṇa, who is a professional dancer, a *Yati* or a Brahmachārin whose vow of continency has been soiled by the contact of a woman, the (Brāhmaṇa) husband of a S'udra woman, one begotten on a re-married widow,\* the son of a woman born before her marriage, and one who lives with a faithless wife. (155)

He who teaches the *Vedas* for money, as well as he who learns them from him, he who has got S'udra disciples or teaches S'udra students, a harsh tongued (Brāhmaṇa), and sons born in adultery during the life time or after the death of their mother's husband. (156)

One who has wrongfully deserted his parents, or preceptor, as well as those who are associated either in *Vedaic* study or through marriage with those who have been degraded in life. (157)

One who is guilty of poisoning or of incendiarism, one who sells the Soma plant, one who partakes of the food of a man born in adultery,† a sea-faring

\* The text has *Punarbhava*. It may also mean the son of a woman born in adultery after the demise of her husband. .

† The text has *Kundah*, a son born in adultery during the life-time of her mother's lawful husband. KULLUKA holds that the two kinds of incestuous offspring mentioned in the preceding couplet are here contemplated by the term *Kundah*, which includes both *Kundah* and *Golakah*.

Brāhmaṇa, a professional eulogist, an oilman, and a forger of documents, or a falsifier of weights. (158)

One who quarrels with his father,\* a deceitful one,† a drunkard,‡ one afflicted with a (foul) sinful disease or under an imprecation, an arrogant (Brāhmaṇa), as well as the one who deals in any kind of sweet sap such as, (sugarcane juice, etc.) (159)

A (Brāhmaṇa) who constructs bows and arrows, one who marries a girl with an unmarried elder sister, one who injures his friends, one who lives by gambling with dice, and he who has learnt the *Vedas* from his son. (160)

One afflicted with epilepsy, scrofula, or leucoderma, or one who is wicked, insane, or blind, or speaks evil of the *Vedas*. (161)

A trainer of cows, horses, camels or elephants, a professional astrologer, a tamer of beasts and one teaches the science of war. (162)

One who obstructs a water course or diverts it in another channel, a professional mason or architect, one who plants trees, or goes on errands for money. (163)

A dog-player, one who lives by training falcons, a defiler of girls, one who kills animals, one who is in the service of a S'udra, and one who serves all classes of society as a priest. (164)

One who does not observe the rules of good conduct, a sexless (Brāhmaṇa), one who daily begs, or lives

\* The text has *Pitrā Viṇḍamānāḥ*, KULLUKA explains it, one who quarrels with his father whether for arguing a point of *S'estra* or for any worldly object.

† Several editions read *Kekarah*, squint-eyed.

‡ *Mudyapa* i.e., one who drinks any form of intoxicating liquor other than *Surā* (wine).

by agriculture, one afflicted with elephantiasis of the legs, and one condemned by honest men. (165)

A Brāhmaṇa who rears sheep or buffaloes for a living, one who has married a girl previously wedded to another, and one who carries corpses for money, all these Brāhmaṇas should be studiously avoided on the occasion of a *S'rāddha* ceremony. (166)

A good and erudite Brāhmaṇa must avoid all these (i.e., the aforesaid) vile and condemnable Brāhmaṇas, who disgrace the row of eaters in a *S'rāddha* repast. (167)

A Brāhmaṇa, who has not studied the *Vedas*, is like unto a rush fire that is soon extinguished, to him oblations must not be offered, as no one casts fire-offerings in the ashes. (168)

The merit which the giver acquires in the other world by giving oblations unto Brāhmaṇas, unfit to be given access to a row of diners, in connection with a *S'rāddha* offered to the manes, or to the deities, now hear me describe in detail. (169)

Whatever is eaten by Brāhmaṇas who are non-observant of the *Vaidic* or *S'āstric* vows, or by those who are guilty of the sin of *Parivetta*, or by Brāhmaṇas who are unfit to sit in the row of diners (*apāṅkteyas*) in a *S'rāddha* repast, is eaten by monsters. (170)

A younger brother, who marries or kindles the sacred fire before his elder (brother) has married or kindled such a fire, is called a *Parivettā*, the latter a *Parivitta*. (171)

A *Parivettā*, a *Parivitta*, the bride given away in such a marriage, the giver of the bride and the priest who solemnizes the marriage ceremony, all these five, go to hell, (after death). (172)

He, who, otherwise than under an appointment of begetting a son on her, visits the widow of his deceased elder brother, out of passion, is called the husband of a deceased elder brother's widow. (173)

Sons begotten by a man on another's wife are called either *Kundas* or *Golakas*. The son of a woman, born in adultery, during the life time of her lawful husband, is called a *Kunda*, while a son begotten on a widow, after the demise of her husband, is called a *Golaka*. (174)

*S'rāddha* oblations\* offered to either of these two kinds of sons, (incestuously) begotten on another man's wife, destroy all the merits of their donors (both in this world and the next. (175)

If a Brāhmana, unfit to be invited to a *S'rāddha* repast (*Apāṅkteya*),† sees a number of competent Brāhmanas eating their meal (in connection therewith), the unfortunate giver of the repast is deprived of the merit of feeding that number of Brāhmanas, seen eating by the *Apāṅkteya* one. (176)

[In the event of the dinner being] thus looked at‡ by a completely blind *Apāṅkteya*, the giver of the repast is deprived of that much merit as is acquired by feeding ninety Brāhmanas; looked at by one, blind in the one eye, he is robbed of the merit which is acquired by

\* Any oblation whether offered to the manes, or to the deities on the occasion of a *S'rāddha* ceremony.

† Such as Brahmanas, guilty of gold stealing etc.

‡ How can a blind man see? The meaning is that, if a blind, *Apāṅkteya* intruder can reasonably infer from sounds, etc., that the repast is going on. KULLUKA explains that a blind, *Apāṅkteya* onlooker, sitting at a place whence it is possible for one with eyes to witness the repast.

feeding sixty Brāhmanas; looked at by a leper (leucodermic Brāhmana) or by one afflicted with a sinful malady, he is robbed of the merit which is acquired by feeding a hundred or a thousand Brāhmanas. (177)

If a Brāhmana, who is the priest of S'udras, touches with his limbs any number of worthy Brāhmanas, eating a *S'rāddha* repast in the same row with him, the giver of the repast is deprived of the merit of feeding the Brāhmanas so touched (by the priest of S'udras). (178)

Even a *Veda*-knowing Brāhmana, who has accepted, out of greed, any gift from a Brāhmaṇa who serves as the priest of S'udras, shall meet his doom, like an unbaked clay-pot (immersed) in water. (179)

A gift made unto a (Brāhmana) seller of *Soma plant* is like unto excreta,\* a gift made unto a professional physician is like unto pus and blood. Destroyed is the gift which is made to a paid worshipper of a village deity (*Dcvala*), while that which is given to a usurer (Brāhmana) can not stand† before the deity. (180)

The gift made to a trader (Brāhmana) is of no benefit either here or hereafter. Like libations of clarified butter cast in the ashes is the gift made to a Brāhmana who is the son of a faithless widow, born after her husband's demise. (181)

Oblations offered to the manes and deities, if they are given to the aforesaid impious and condemnable Brāhmanas who are not fit to be invited to a *S'rāddha*

\* Can never be acceptable to the manes or deities—KULLUKA.

† The text has *Apratishtham/ta* which literally means has no locus standi. KULLUKA explains it by "Anās'rayatayā Nishphalam, futile as it is not supported (countenanced) by the gods.

repast, are like unto blood, fat, flesh, marrow, bones etc.,\* this is what the wise men say. (182)

Hear me speak in detail of those foremost of Brâhmanas whose presence sanctifies a row (of diners) in a *S'râddha* repast which has been sullied by the presence of an *Apânkteya* Brâhmana, (not fit to sit in the row). (183)

Those (Brâhmanas), who are foremost (*i.e.*, well read) in all the *Vedas* and *Vedângas*,† and whose ten ancestors‡ were well conversant with the *Vedas*, are called sanctifiers of the row (*Panktipâvanas*) (184)

He who has taken the vow of reading the *Trinâchiketa*,§ or the three *Suparnas*,|| or has studied the six allied subjects of *Vedic* study, or sings the *Jyeshtha Sâman*, or keeps the five sacred fires, or is the offspring

\* KULLUKA says that in the opinion of the wise these oblations are transformed into many an abominable thing, such as raw fat, meat, etc. which their giver to the worthless Brahmanas is obliged to partake of in the next world ; or he is necessitated to take birth in a family in which such impure things are eaten.

† The text has *Pravachaneshucha*. *Pravachanam* means any branch of knowledge which serves to illucidate the meaning of the *Vatdic* text. Yama includes *Nyâya* philosophy and the six allied branches of *Vaidic* study within the *Pravachanam* in as much as he extends the privilege of *Panktipavana* to a student of *Nyâya* philosophy or of any of the *Shadângas* (six sub-divisions) of *Vaidic* study. *Nyâyavichcha Shadângavit*.

‡ The text has *S'rotriyânrayhâjschâ* which means descendants of (*S'rotriya*) *Veda*-knowing ancestors. The meaning adopted in the translation is based on an aphorism of *Usana*, *Chhandasâ S'uddha Das'a Purusha*, ten generations of ancestors purified by *Vaidic* study.

§ The fore part of the Yajur Veda.

|| *Taittiriya Aranyakam* X. 48—50.



of a marriage celebrated in the Brahma form (is a sanctifier of the row. (185)

A knower of the *Vedas*, an expositor of *Vedic* doctrines, a religious student, a maker of many gifts, and a centenarian, should be known as sanctifiers of the row. (186)

On the occasion of a *S'râddha*, at least three Brâhmanas possessing the aforesaid qualifications should be respectfully invited on the day of the ceremony, or on the previous day. (187)

A Brâhmana, on being invited to a repast given in connexion with a *S'râddha* offering to the manes, shall observe perfect continence and refrain from studying the *Vedas*; the celebrant of the *S'râddha* ceremony shall as well observe the same (rules of) conduct. (188)

The manes do invisibly enter the persons of Brâhmanas invited (on the occasion of a *S'râddha*), follow them like the air,\* and sit by them when they are seated (189)

Even the foremost of Brâhmanas, who, having accepted an invitation (to a *S'râddha* repast), wilfully violates his pledge (to attend it), is sure to incur sin, and will be reborn as a hog in his next birth. (190)

He, who, having been invited to a *S'râddha* repast,

\* The text has *Vâyuvashchânugachchhati* follows like the air. KULLUKA explains "Vayu" by "*Prâna Vâyur*" vital airs, the whole meaning according to him being that, "Pitris (manes) enter the organisms of the Brahmana guests just as souls of men enter the seeds in their parents' bodies,

sexually knows a S'udra wife,\* is associated with all the sin done by the giver of the repast.† (191)

The manes are wrathless, cleanly (in their habits, and magnanimous,‡ are prior to the gods, and have laid aside their arms. 192

The source of their manes' origin, those who constitute this region of the manes, and the mode of worshipping their Pitris (progenitors) now hear me describe in detail. (193)

The *Pitris* are the sons of Rishis, Marichi, etc., who are the sons of Manu, the son of Hiranyagarbha. (194)

Of these, Somasadas, the sons of Virat, are the manes of the Sādhyas; and Agnishattas, the sons of Marichi, who are renowned in the three regions, are the manes of the deities. (195)

Barhishadas, the sons of Atri, are the manes of Daityas, Dānavas, Gandharvas, serpents, Rākshasas, Kinnaras and birds. (196)

*Somapas* (Soma-drinkers) are the manes of Brāhmaṇas, *Havirbhujas* (eaters of oblations) are those of Kshatriyas, *Ajyapas* (drinkers of clarified butter) are

\* The text has *Vrishali* which means a S'udra wife. Both MEDHATITHI and GOVINDARAJA hold that, intercourse even with his Brahmana wife by a man, invited to a *Srāddha* repast, is forbidden. They give the etymology of the term *Vrishali* as *Vrihasyante chapalāyati Bhartāram*, one who covets her husband and makes him restive," in short, an amorous wife." Perfect continence on the part of the guest on the occasion is what is contemplated by the text. For other meanings of "Vrishali" see *Apastambha*.

† The text has *Pratipadyati*, that is, all sin of the giver of the repast is transferred to the incontinent guest.

‡ The text has *Mahabhāgāh* i. e. possessed of the eight moral virtues of clemency, etc. *Kulluka*

the manes of Vais'yas, and *Sukálinas* are the manes of S'udras. (197)

The sons of the celestial bard (Bhrigu) are called Somapas, the sons of Angira are called Havirbhujas, Ajjapas are the sons of Pulastya, and Sukálinas are the sons of Vasishtha. (198)

*Agnidagdhás, Anagnidagdhás* (lit, not burnt in fire), *Kavyas, Barhishadas, Agnishattás*, and *Saumyás* should be known as the manes of Bráhmaṇas. (199)

Thus the principal ones among the manes have been described, infinite are their sons and grand-sons in this universe.\* (200)

From the Rishis† have originated the *Pitris* (manes) and from the manes have sprung the races of demons and divinities, and from the deities have originated all things in the order of immobile, mobile, and so on. (201)

Water, reverentially offered to the manes in a silver vessel, or in a vessel plated with silver, gives them infinite satisfaction. (202)

The performance of *Pitri S'ráddhas* (i.e., *S'ráddhas* offered to the manes) is more specifically obligatory on the twice-born ones than the performance of *Daiva S'ráddhas* (i.e. *S'ráddha*-offerings made to the deities).

\* The Mārkaṇdeya Purāṇam describes these sons and grandsons of the *Pitris* as the manes of lower animals such as the cow, the horse, etc.

† Celestial sages such as Marichi, etc. Hence even in *S'ráddha* ceremonies of one's own father, grandfather, or great grandfather, the *Somapa* manes should be as well worshipped, in as much as they are the remote descendants of such soma-drinking *Pitris*.—Kulluka.

A *Daiṇa S'rāddha* is held only as a prelude\* to a *Pitri S'rāddha* (ceremony). (203)

For the protection of a *Pitri S'rāddha* ceremony it should be preceded by a *Daiṇa S'rāddha* offering.† A *S'rāddha*, not protected in this manner, is destroyed by monsters. (204)

Hence the *Vis'vedevas* should be invoked at the outset, and formally bid adieu at the close, of a *Pitri S'rāddha* ceremony, the manes should not be invoked or dismissed in a *S'rāddha* before the invocation and dismissal of the *Vis'vedevas*. He perisheth with his progeny who invites the Brāhmaṇas or dismisses the Brāhmaṇa representatives of his manes in a *S'rāddha* ceremony without first worshipping the *Vis'vedevas* (as directed above.)‡ (205)

Let him seek out a solitary and holy§ plot of land for the performance of a *S'rāddha* (thereon) and plaster it with cow-dung; the ground must be (artificially) made to slope towards the south, if it is not so by nature. (206)

*S'rāddhas* offered to the manes on river-banks, in solitary places, in recesses of forests,\* etc., satisfy them to the greatest degree. (207)

\* A *Daiṇa S'rāddha* forms only a preliminary and auxiliary function of the *Pitri S'rāddha* ceremony.

† Invocation and offerings to the *Vish'vedevas* (i. e. all the deities).

‡ All rites done unto Brahmanas in connection with a *S'rāddha* offering to the manes must be preceded by similar rites being done unto the *Vis'vedevas*—*Devala*.

§ The text has *S'uchi*, sacred, KULLUKA explains it by free from bones and charcoals.

|| The text has *Avakāś'eshu choksheshu*, KULLUKA explains it by *Svabhānēnas'uchayo'ranyāliprade s'ānteshu*, Recesses of naturally sacred places such as, forests. etc.

There, after they have bathed and duly sipped water, the invited Bráhmaṇas shall be seated, each on a separate cushion, containing *Kusha* grass.\* (208)

Thus having seated these commendable Bráhmaṇas on comfortable cushions, they should be worshipped with the offerings of saffron, sandal paste, and garlands of sweet-smelling flowers, those who represent the deities being first worshipped, and after them the representatives of the manes. (209)

Then having offered the water of veneration (*Arghya*), containing sesame and *Kus'a* grass, he shall, with their permission, make fire offerings in the manner following. (210)

At the outset let him satisfy *Agni*, *Soma*, and *Yama* with libations of clarified butter, and, after that, offer oblations unto his manes. (211)

In the absence of the sacred fire,† let him (the celebrant) offer the oblations on the hands of the Bráhmaṇas. "Fire is the Bráhmaṇa," thus Bráhmaṇas, well-versed in the *Vedas*, have said. (212)

The foremost of the twice-born ones (Bráhmaṇas), devoid of all irascible feelings, ever graciously disposed, the oldest born in the economy of the universe, and perpetually engaged to promote the weal of the world, have

\* On each of the cushions of Brahmanas who are the representatives of the Vis'vadevas shall be placed two blades of *kus'a grass* with their tips directed towards the east, on each of the cushions of the Brahmanas who represent the manes shall be placed a single blade of *kusa grass* with its top pointed towards the south—*Devāla*.

† As is probable in the case of an unmarried religious student, duly initiated with the thread, who has finished his study and returned from the house of his preceptor, or of a widower.—

been described by the Rishis as the proper recipient deities of *S'rāddha* offerings (oblations). (213)

All acts\* in connection with the fire-offering must be done by the offerer, seated in, or looking towards, the south, with his right hand. He shall sprinkle water on the ground on which the oblation will be offered. (214)

Let him make three *Pindas* (oblations) out of the remnants of oblations cast in the fire; and facing the south, with his whole soul bent thereon, let him offer the same on the *Kus'a* blade, with the *Pitri Tirtha*† of his right hand. (215)

Then having offered the *Pindas* on the *Kus'a* blades conformably to the rules (of his own school of *Grihya* Regulation), let him rub his hand over the *Kus'a* roots for the satisfaction of his three generations of ancestors, starting with his great grand-father, in the ascending line, who are fond of such pasty scrapings of oblations.‡ (216)

Then having directed his face towards the north, he must sip water, and gently practise three *Prānāyāmas*, and make obeisance to the six seasons of the year and to the manes.§ (217)

The residue of water, contained in the water-vessels, shall be gently poured out near each of the *Pindas*

\* Such as *Paryukshanam*, (silently sprinkling water over the fire without muttering any Mantra, etc.—*Kulluka*.)

† Part of the hand between the fore-finger and the thumb, considered sacred to the manes.

‡ On the *kus'a* roots let him scrape the sticky paste (of oblation) from his hand—*Vishnu*.

§ Respectively running as "I make obeisance to spring" (*Vasantāya Namastubhyam*) and "obeisance to you, manes" (*Namo Vah Pitrah*)—*Kulluka*.

(oblations), and the *Pindas* shall be smelled in the order in which they have been offered. (218)

After that, let him take a small portion from each of the oblations offered to the fathers, etc., and give them first to the Brāhmaṇas, present, to eat. (219)

In the event of his father living, let him (the celebrant) offer *S'rāddhas* to his three ancestors preceding his father,\* or feed his own father instead of the Brāhmaṇa, who is usually appointed to represent him in the ceremony. (220)

But he whose father is dead, but whose grand-father is alive, let him offer a *S'rāddha* first to his deceased father, and after that, to his departed great grand-father.† (221)

A living grand-father can eat the oblation himself instead of the Brāhmaṇa representing him (in connection with a *S'rāddha* offered by his grandson), or the grandson may perform the ceremony in any way he likes with the permission of the grand-father. (222)

Then having given water and *Kus'a* grass in the hands of the Brāhmaṇas, let him offer the first pickings from the oblations thereon, by muttering the *Mantra*, oblation to the manes "(*Pitri Svadhā*)."  
(223)

There, carrying the plate of boiled rice with his hands, he, meditating on his departed ancestors, shall place it near the Brāhmaṇas for serving the boiled rice to them. (224)

\* Grandfather, great grandfather, great great grandfather.

A son is privileged to perform *S'rāddhas*, which are accessory to an expiatory rite (*Prāyas'chittam*) even in the life time of his father.

† Govindaraja, following Vishnu, explains it as, "He whose father and [great-grand-father are dead, let him first offer a *Pinda* (*S'rāddha*) to his two ancestors, preceding his grand-father.

The boiled rice, contained in a plate which is not carried with the two hands, or is served out only with a single hand, is robbed by the malignant *Asuras* (demons). (225)

[Plates, containing] vegetable curries or soups, milk, curd, honey and clarified butter, must be carefully deposited on the ground before serving them to Bráhmaṇas out of the same. (226)

Articles of confectionary, sweet porridge,\* edible roots, fruit, palatable preparations of meat, and aromatic cordials. (227)

These should be gradually brought near the Bráhmaṇas with undivided attention and served to them by commending the actual quantity served out at a time. (228)

One must not shed tears at the time of serving out the dishes (to the Bráhmaṇas), nor give vent to anger, nor speak falsehood, nor scatter the boiled rice, nor touch it with his feet. (229)

Tears shed by one, at the time of serving the boiled rice, augment the satisfaction of ghosts; a fit of anger at the time leads to the pleasure of one's enemies, a falsehood spoken at the time, augments the satisfaction of dogs, boiled rice, trampled under feet, leads to the satisfaction of monsters, and scattering boiled rice, leads to the satisfaction of miscreants. (130)

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\* The text has *Bhakshyam*, anything that is eaten by chewing, and *Bhojyam*, anything which is taken in the manner of a sweet porridge or thick barley gruel, etc, KULLUKA explains *Bhakshyam* by *Modakādi* (confection) etc. and *Bhojyam*, *Pāyasadi*, rice cooked with milk and sweetened with sugar, and such like preparations.



Articles of food, to which the Brāhmaṇas show a fondness at the time, must be unstintedly served out to them; a discourse on the supreme Self at the time leads to the satisfaction of the manes. (231)

During the *S'rāddha* repast *Vedas*, *Purānas*,\* *Itihāsas* and *Khilas*† should be recited to the Brāhmaṇa guests, when they would be eating. (232)

In a cheerful frame of mind, he, (the giver of the repast), shall satisfy the Brāhmaṇas, feed them gently, and repeatedly ask them to partake more and more of the (proffered) dishes, etc., by dilating on their excellence. (233)

Let him assiduously feed a religious student, related to the deceased (to whom the *S'rāddha* is offered) as a daughter's son, and honour him with the present of a blanket,‡ and scatter sesame on the ground of the *S'rāddha*. (234)

Three things are sacred in a *S'rāddha*, viz., a daughter's son, a blanket and sesame; three things are commended in a *S'rāddha* ceremony viz., cleanliness (purity of mind and body), non-irascibility and absence of hurry. (235)

Let the Brahmanas silently eat all the cooked food, luke warm, in a *S'rāddha* repast. Repeatedly asked to pronounce on their excellence or otherwise, they must not open their mouths. (206)

As long as the food remains warm, as long as the

\* In his commentary on *Bṛihad A'ranyaka*, S'ankara describes *Purānas*, as works dealing with the creation of the universe.

† *Khilas*, KULLUKA explains it by *S'risuktas*, *S'iva* 'San-kulpas, etc.

‡ The text has *Kutapam*, KULLUKA explains it by "*Nepāla kamvulam*," a blanket manufactured in the country of Nepāla.

Brahmanas eat that in silence, as long as they do not remark on the excellence of the food, so long do the manes eat. (237)

What the Brâhmaṇas eat with their heads, covered, whatever do they eat with their faces towards the south, whatever do they eat with their shoes on, the monsters (and not the manes) eat all that. (238)

Let not a *Chandâla*, a hog, a cock, a dog, a woman in her menses, or a eunuch see these Brâhmaṇas eating a (*S'râddha* repast). (239)

Any thing looked at by (any of these creatures) in the course of a fire-offering, gift-making, repast, or a *S'râddha* in honour of the manes or deities, produces contrary effect. (240)

A hog by his scent, a cock by flapping his wings, a dog by his sight, and a vile-caste man by his touch, destroys a *S'râddha*. (241)

A lame or one-eyed man, or one who has a limb in less or excess, even if he chances to be a servant of the giver of the repast, must be removed from the place of the *S'râddha*. (242)

A householder or a mendicant Brâhmaṇa, if he happens to ask for a meal on the occasion, he shall feed, according to his might, with the permission of the Brâhmaṇas, who are the eaters of the *S'râddha* repast. (243)

All kinds of cooked curries and boiled rice etc., blended together and mixed with water, shall be deposited on *Kus'â* blades before the repasted Brâhmaṇas. (244)

These leavings deposited on the *Kus'â* (grass) are unfit to be cast in the fire; they form the portions of

spirits of deceased infants, and of faithless wives who had left their husband's families in life.\* (245)

The leavings of food cast on the ground in a *S'rāddha* repast is laid down as belonging to the portion of artless and energetic servants of the house. (246)

*S'rāddhas*, which should be offered to the spirit of a newly deceased person till the performance of the *Sapindikaranam* rite, should be performed without offering oblations to the *Vishvedevas*; and only a single *Brāhmaṇa*, a single oblation, and a single blade of *Kus'a* grass are necessary for each of them.† (247)

After the performance of his *Sapindikaranam* the sons of the deceased, whose funeral rites have been done according to the Regulation, shall offer oblations to his spirit on the day of his death‡ in the manner of a *Pārvana S'rāddha*.§ (248)

Having eaten a *S'rāddha* repast, the foolish one, who gives the leavings of his plate to a *S'udra*, falls headlong into the hell of *Kāla S'utram* (thread of time). (249)

In the excreta of him, who has sexually known a woman within twenty four hours of eating a *S'rāddha*

\* The text has *Tyāginām*—KULLUKA explains it by *Gurvādi-Tyāginām* who have abandoned their husbands and superiors. We have adopted *Govindraja's* explanation in our translation.

† With only a single *Arghya* offering, devoid of oblations to the deities, invocation and fire-offerings, and with a single *Kus'a* blade should be performed such an *Ekoddishtha S'rāddha* (i.e.) a *S'rāddha* offered to the spirit of a person who has recently departed this life—*Yājñavalkya*.

‡ On the day marked by the same lunar phase in each month of the year.

§ *Pārvana S'rāddha* is a *S'rāddha* offered to the manes on the day of the full or new moon (*Parva*).

repat, shall his manes lie for a month from that date. (250)

Having asked the Brāhmanas, "have you well eaten?" or "have you been repleted?", he shall ask them to wash their mouths and hands, and after they have so washed, request them to take rest, saying "rest yourselves O, Brahmanas." (251)

After rest, the Brāhmanas shall say, "*Svadhà Asi*" (let the manes be satisfied);\* in all rites of *S'rāddha* it is the highest benediction. (252)

After that, he shall ask the Brāhmanas in which way the residue of food (prepared on the occasion) to to be distributed. He shall give it to persons as they will direct him to do. (253)

In all *S'rāddhas* offered to one's father or mother, he shall enquire about the satisfaction of the Brāhmanas, by asking, "have you well eaten?"; in those offered to all the ancestors (*goshthi*) by asking, "have you well heard?" in those offered on auspicious occasion (*A'bhyudaiika*) by asking, "is it well done?", and in those offered to the deities, by asking, "does it please?" (254)

An auspicious afternoon,† *K'us'a* grasses, plastering the house with solution of (fresh) cowdung, sesame seeds, unstinted gifts (to the Brāhmanas), purification‡ and cooking of the edibles, and acquisition

\* The full meaning is that, let the manes be satisfied and let blessing accrue therefrom to the celebrant of the *S'rāddha* ceremony.

† Afternoon in cases of *S'rāddhas* offered on the day of the new moon. According to another *Smṛiti*, *S'rāddhas* to be offered on auspicious occasions (*Abhyudaiyaka*) should be done in the morning.

‡ The text has *Samskāra*, which means either purification of or cooking curries, boiled rice, confection etc.

of row-sanctifying (*Pankti-pāvanas*) Brāhmaṇas, these are the blessed auxiliaries<sup>2</sup> of a *S'rāddha* ceremony. (255)

*Kusa*' grass, *Mantras*, morning, *Haviṣhyānnam* and things, which have been enumerated as sacred before, are the blessed accessories to a *S'rāddha* offered to the deities. (256)

Food grains used by *Munis* (divine contemplators),\* milk, *Soma*-juice, raw meat† and non-alkaline salts‡ are called natural oblations. (257)

Having dismissed the Brāhmaṇas, let him, pure, silent and self-controlled, longingly cast his look towards the south, and pray the manes as follows : (258)

May the number of gift-makers, O ye manes, increase in our family, may our progeny and wisdom in the Vedas grow from more to more, may veneration towards the Vedas never depart from our family, and may we have many things fit to be gifted away. (259)

Having thus performed the *S'rāddha* and at the close of the prayer, the oblations (*Pindas*) should be caused to be eaten by a cow, or by a Brāhmaṇa, or by a goat, or they should be cast in the water or fire. (260)

Several authorities advise to offer the *Pindas* to the manes after the Brāhmaṇas have been fed; others advise to give the oblations to the birds to eat, others advise to cast them in the fire or water. (261)

\* S'ankara in his commentary on the *Bṛihad Aranyaka Upanishad* defines "*Muni*" as *mananāt Muni*, from minding the supreme Self he is called *Muni*. The text has *Munyanāni* that is the kind of food grains which is eaten by hermits in the forest, such as *Nivāra* etc.

† Flesh of an animal which is not forbidden to be eaten, such as venison, hare's flesh, or goat's flesh, which may be offered to the manes as oblations.

‡ Such as Rocksalt, sea salt, etc.

The second oblation\* (*Pinda*) should be given to a faithful and lawfully married wife, eager to worship the manes and desirous of conceiving a male child.\* (262)

[Thereby] she will give birth to a long-lived, intelligent, well-renowned, opulent, and virtuous son, spiritually disposed, (who, in his turn), will be the father of a large family. (263)

Thus having washed his hands and sipped [water, he shall, with the greatest attention, feed his father's cognates, and after that, the relations on his mother's side. (264)

Let not the leavings be removed till the Bráhmaṇas have departed from their seats; and after that, let him make the household offerings, this is the Regulation. (265)

Now I shall describe the kinds of oblations, which, being duly offered to the manes, give them satisfaction which lasts for a long time, or for all eternity. (266)

Sesame, barley grains, Vrihi grains, kidney beans, water, fruits, and edible roots, duly offered to the manes, keep them satisfied for one month. (267)

Páthina fish (keeps them satisfied) for two months; venison, for three months; mutton, for four months; and flesh (of clean) birds, for five months; (268)

Goat's flesh. for six months; flesh of a spotted deer, for seven months; the flesh of an *Eṇa* deer, for eight months; and the flesh of a *Ruru* deer, for nine months. (269)

Flesh of the buffalo or rhinoceros satisfies the manes

\* The text has *Madhyamah Pindah* (i.e.) the oblation offered by her husband to his deceased grandfather, and duly consecrated with the *Grihya mantras*.

for ten months; the flesh of a hare or tortoise, for eleven months; (270)

Preparations of cow-milk, and *Pāyasa* for one full year; the flesh of a white, old goat, for twelve years. (271)

The satisfaction, which they derive (from) *Kāla-s'āka* (a kind of vegetables), large scaled fishes, flesh of the rhinoceros or of red goat, honey, and food grains lasts for all eternity. (272)

Anything mixed with honey, which is offered to them on the thirteenth day of the fortnight, marked by the asterism *Maghā*,\* leads to their satisfaction for eternal time. (273)

"May he be born in our family, who will offer us *Pāyasa* offerings, mixed with honey and clarified butter, on the day of the thirteenth phase of the moon, marked by the asterism *Maghā*, or under the auspices of *Kunjara-chchhāyā*.† (274)

Anything, which is reverentially offered to the manes, gives them infinite and eternal satisfaction in the next world. (275)

The days of the fortnight, from the tenth day to the day of the new moon, excepting the day of the fourteenth day of the moon's wane, are auspicious for the performance of *S'rāddhas*. (276)

\* The *Trayodashī* (the thirteenth day of the moon's wane) is specifically mentioned, the thirteenth day of the moon's wane in the month of *Bhādra* should be considered as meant—as *Sankha* opines.

† When the sun is in the asterism *Hastā* in the month of *A'svīn*, the thirteenth day of the lunar wane in the month of *Mukhya Bhādra* in connection therewith, marked by the asterism *Maghā*, is called *Kunjara-Chchhāyā*, see *Vishnu*. Ch. LXXVIII—52, 53.

*S'rāddhas*, offered under the auspices of even numbered asterisms (such as, the second, fourth lunar mansions), or of the even numbered phases of the moon, grant the fruition of all desires; while those, offered under the auspices of odd numbered asterisms, or lunar phases, grant a family of opulent and erudite sons. (277)

As the dark fortnight is more auspicious than the light one for the purposes of *S'rāddha* offerings to the manes, so evening is better than forenoon for that end. (278)

With the holy thread placed on his right shoulder, and the *Kus'a* grass in his hand, let him assiduously perform all rites in connection with a *S'rāddha* to the manes with the help of the *Pitri-tirtha* of his right hand. (279)

Let him not offer a *S'rāddha* offering in the night; night is the time for monsters, nor they should be offered at either meeting of the day and night, nor just at sunrise. (280)

In the event of his inability to offer *S'rāddhas*, each month, let him in this manner offer three *S'rāddhas* in Summer, Rains, and fore-winter (*Hemanta*). (281)

The fire offering to be made in a *S'rāddha* must not be made in any other fire than that in which *Vedic* and *Smārta* rites are performed; a Brāhmaṇa keeper of the sacred fire must not offer a *S'rāddha* on any other day in the dark fortnight except on the day of the new moon. (282)

The foremost of Brāhmaṇas obtains the same merit by offering libations of water to the manes after his bath, as is acquired by instituting the *Pitri-yajnas* (i.e., *S'rāddhas*, lit. sacrifices offered to the manes.) (283)



The Rishis call the (heirarchy of) fathers as *Vasus*, the (heirarchy of) grand-fathers as *Rudras*, and the (heirarchy of) great grand-fathers as *A'dityas* (284)

Every day, eat the residue of cooked food left after first feeding the *Brâhmaṇas* (*Vishvasa*); eat, every day, ambrosia. The first is called *Vishvasa*, the second is the residue of food left after performing a sacrifice therewith. (285)

Even the eternal *S'ruti* has acknowledged the divinity of the manes. Thus I have told you all about the mode of performing the five daily sacrifices, and all rites in connection therewith. Now hear me describe the means by which the twice-born ones shall earn their livelihood. (286)

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#### CHAPTER IV.

A TWICE-BORN one shall reside for the first quarter of his life\* in the residence of his preceptor, and the second quarter (thereof) in his own house as a married man. (1)

A *Brâhmaṇa*, other than in the time of distress, shall earn his livelihood and maintain his family by a means, which does not clash, or clash very little, with other men's interests.† (2)

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\* The text has *Chaturthamdyusho Bhagam*, a quarter part of the duration of life, i. e. twenty five years, since according to the *S'ruti*, a hundred years is the ordained space of human existence. *S'atâyurvai Purushah*.

† In short by teaching, by celebrating sacrifices on behalf of their celebrants, and by receiving gifts from the pure and the holy, etc., *Yâjanadhyâpana-Vis'uddha-prati grahâdibhih—Kullukâ*.

He must earn money, enough for his merest existence, by works which do not disgrace the social order he belongs to, and which do not entail much physical labour or hardship. (3)

Let him live by *Ritam* and *Amritam*, or by *Mritam* or *Pramitam*, or by *Satyānritam*, but never by the avocation of a dog.\* (4)

Picking up grains of paddy from the stubbly fields (*uncha vritti*), or collecting the ears of paddy constitutes what is called *Ritam*.

Anything obtained without solicitation is called *Amritam* (lit, nectar); to live by begging is called *Mritam* (death), and to live by agriculture is called *Pramritam*. (5)

Trade is called *Satyānritam*, and it is good that a man should live by trade. Service is called the vocation of a dog, hence it should be shunned. (6)

Either be a *Kus'ala-dhānyaka*† or a *Kumbhi-dhānyaka*,‡ or store up enough to support the family for three days, or only enough for the morrow. (7)

Of these four kinds of Brāhmana house-holders (*kus'aladhānyaka* etc), each succeeding one is more meritorious than the one immediately preceding it (in the list), inasmuch as on account of the comparatively greater poverty of their resources they are compelled to practise self-abnegation (lit, self control) by which they are enabled to conquer the whole world. (8)

\* The text has *S'va-vrityā* by the avocation of a dog, i.e., by accepting service.

† One who has got food grains stored in his house, enough for three years' consumption of his family.

‡ One who has stored up food grain enough for a year's consumption of the family.

A householder (with a large family) may earn a living by six acts,\* one (with a smaller family than the former) by three acts,† one (with a small family) by two acts,‡ and one with a very small family by teaching alone. (9)

A Brāhmana, living by *S'ila* or *Uncha* means of livelihood, should only be devoted to the keeping of the fire, and do the sacrifices which are enjoined to be performed at the end of a *Parva* or *Ayana*. (10)

For a livelihood, let him (Brāhmana) not take to any (vile) means, (usually) adopted by ordinary men,§ let him maintain himself by a profession which is honest, artless, holy and worthy of a Brāhmana. (11)

Resting in contentment, a seeker of happiness must restrain himself from pursuing more and more wealth. Happiness is rooted in contentment, misery is based on discontent. (12)

Following any of the aforesaid professions, a *Snātaka* Brāhmana should observe the following rules of conduct and vows, which impart fame and longevity in this life and lead to heaven (after death.) (13)

By unremittingly discharging his duties alone, as ordained in the Vedas, to the best of his ability, one comes by the most elevated status. (14)

\* Such as *Ritam*, obtaining without solicitation, begging, agriculture, trade and money-lending.

† Priesthood, teaching, and gift taking.

‡ Teaching and officiating as priests at sacrifices celebrated by others.

§ The text has *Na Loka Vrittam*, KULLUKA explains it as "not by falsehood, deceit, sycophancy, self advertisement, and imitation of the dress and manners of one's master as is usually done by common men.

He shall not earn money by acts which enthrall the senses of man, nor by means forbidden by the Vedas: In the event of his possessing money, or in want, one must not endeavour to earn money from any source, without discrimination.\* (15)

Let him not wilfully addict himself to any object of sense-gratification; in case of extreme attachment he must counteract it by means of his will-force. (16)

Acquisition (of wealth, etc),<sup>†</sup> hostile to his *Vediac* studies, must be avoided; if he can study his Vedas, each day, by any how supporting his family, that is his success in life. (17)

His dress, speech and his discernment (feelings) must be in conformity with his birth, wealth, age and *Vediac* knowledge. (18)

He shall peruse, each day, *S'ástras* whose perusal serves to improve the intellect, as well as those which treats on the art of money-making.<sup>‡</sup> Likewise, he shall study the *Nigamas* which illucidate the (true) import of the Vedas.<sup>§</sup> (19)

A man acquires proficiency in the *S'ástras* he reads, each day; and illuminated with their light, his general knowledge increases. (20)

Let him not omit performing the *Rishi-yajna*, *Deva-Yajna*, *Bhuta-Yajna* and *Pitri-Yajna*<sup>§</sup> according to the best of his might. (21)

\* "*Prasangena*" is the term that occurs in the text, KULLUKA exemplifies it by "dance and music" (*Nrityágitádiná*).

† *Dhanyāni*, the science of money making, such as the works of *Ushanas* and *Brihaspati*.  
<sup>‡</sup> The Upanishads, etc.

§ *Rishi-yajna*, i. e. study of the Vedas, *Deva yajna*, i. e. five offerings to the deities, *Bhuta-yajna* oblations to animals, *Nri-yajna*, i. e. hospitalities to men; and *Pitri-yajna*, *S'ráddha* offerings to the uanes.

Some there are, who, though conversant with the mode of performing both external and internal *yajnas*,\* perform these five kinds of *yajnas*, by withdrawing the five senses from their respective objects of gratification. (22)

Several wise householders, knowing that immortal is the fruit of performing sacrifices with speech and vital airs, constantly cast offerings of speech in the vital airs, and those of vital airs in the speech.† (23)

Several other Brāhmaṇas, possessed of the knowledge of Brahma, constantly perform these five sacrifices by means of their knowledge of Brahma; with their sight of wisdom (*Upanishad*), they behold that knowledge is the primary end of all (religious) acts. (24)

Let five offerings in connection with the *Agni-hotra* sacrifices be offered in the fore-part of the day or night, or in the first or last part of the day, or in the first or last part of the night. At the close of the dark fort-night he shall perform the *Darsha* sacrifice, and at the close of the light fort-night the one known as *Purnamāsa*. (25)

A Brāhmaṇa must celebrate the (*Agrayana*) sacrifice on the harvesting of the new crops,‡ the

\* *Vāhya Abhyantara yajnas*, *Vāhya yajnas* are religious rites or ceremonials, while *Abhyantara yajnas* consist in practising *yoga* with its accessories.

† Mutter the Mantra, "I cast the offering of speech in the fire of vitality, while not speaking; and the one running as, "I cast the offering of life in speech" at the time of speaking.

‡ The text has *S'asyānte*, which literally means after the stock of the previous year's food grains has run out. KULLUKA, grounding his statement on the aphorism of the *Sutra-Kāra*, *Sāradi Vanānnām*, the harvest-sacrifice in *S'rat* (October-November), asserts that the sacrifice must be performed

(*Châturmāsya*) sacrifice at the close of a season,\* the animal sacrifice at the beginning of a *Ayana*,† and the *Soma-yajnas* at the close of the year.‡ (26)

A Brāhmana, with the sacred fire, wishing a long life, shall not partake of newly harvested food grain, or cooked meat without first performing the *Navānnam* (new food grain) and animal sacrifices.§ (27)

The fire consumes the vitality of the gluttonous Brāhmana (with the sacred fire), if he partakes of the newly harvested food grains and meat without first offering them as oblations to the fire. (28)

Let not an *Atithi* (guest), unpropitiated with a cushion, bed, food, water, fruit or edible roots to the best of his might, reside in his (Brāhmanas) house. (29)

Let him not welcome with speech even (guests) who go contrary to the *Vedas*, or live by professions other than those peculiar to his order, or are cat-natured|| or dispute the doctrines of the *Vedas* by

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after the harvest of the new grains has been gleaned, no matter whether the stock of the previous year's food grains has been exhausted or not, as otherwise a rich householder, with several years' provisions in his store, will be discharged from the obligation of celebrating this sacrifice.

\* A *Rituh* (season), according to KULLUKA, consists of four months, a year is divided into three seasons, a fact which shows that, this celebrated commentator of the Manu Samhita was a resident of northern India.

† *Ayana* means the period when the sun is either in the northern, or in the southern solstice.

‡ The text has *Samānte*, (lit, at the close of the year) i.e., in spring, inasmuch as the Vedic year which used to be computed with the first day the lunar month in Chaitra was considered complete with winter.

§ Soma Yajnas such as, Agnishtoma etc.,

|| The text has *Vaidla Vrittikān* and *Vaka Vratins* i.e. men who are deceitful as cats, or carry cloaks of religion.

false logic, or have no faith in the *Vedas*, or are crane-natured.\* (30)

Let him honour the house-holders, who have performed the rites of ceremonial ablutions at the completion of the *Vedic* study, or at the close of a vow, or both, with oblations offered to the gods and manes, and avoid those who are otherwise qualified.† (31)

A householder shall give cooked food to *Brahmachārins* etc.,‡ who do not cook their meals; and after keeping enough food for his relations and dependents, he shall distribute the residue among the birds and beasts. (32)

A *Snātaka* householder, famished with hunger, shall ask money of the king, or of his pupils and disciples, but of no other men. This is the conclusion. (33)

A *Snātaka* Brāhmaṇa must on no account suffer himself to be overwhelmed with hunger; § and possessing money, he must not wear a torn or dirty cloth. (34)

\* Cf Vishnu. Chapter LXXXII. Aphorisms 5 and 7.

† Let him invite them on the occasion of a *S'rāddha*, offered to the gods or manes.

‡ MEDHATITHI and GOVINDARAJA, on the basis of the couplet, *Bhikshāṇcha Bhikshave dadyāt Vidhibat Brahmachārīne*, etc., say that, *Bhikshus*, *Paribrajakas*, *Brahmachārins*, etc., have been provided for in the above quoted couplet, and hold that this stanza contemplates the giving of cooked food to mendicants of other persuasions, or to those who denounce the authority of the *Vedas* (*Pāshandins*).

‡ Even water should be given to trees and plants, each day, by a Brāhmaṇa householder.

§ The text has *Na Sidet Snātaka Vipra*. KULLUKA explains that a fully educated *Snātaka* enjoys the privilege of receiving gifts from proper persons, so he need not beg any thing of the king, as he has many other substantial means of keeping the wolf from the door without depending upon the bounty of the state.

With his hair and beards cleanly clipped and his finger nails decently paired, he, pure in body and spirit, self-controlled and clad in a white garment, shall study the *Vedas*, and be mindful of his own benefit.\* (35)

Let him carry a bamboo stick in his hand, an ewer, full of water, his *Veda*, and the holy thread, and wear a pair of beautiful, golden ear-rings. (36)

He must not gaze on the rising or setting sun, nor look at the sun in the mid sky, nor during an eclipse, nor at his reflected image in the water. (37)

He must not leap over the tether of a calf, nor run while it is raining, nor look at his image in the water. This is the injunction (of the *Sāstra*). (38)

A heap of earth, a cow, a divine edifice, a *Brāhmaṇa*, clarified butter, honey, a crossing of roads, and large forest trees, these he shall circumambulate (from right to left.) (39)

Even extremely heated, he must not visit his wife during the three forbidden days of her periods, nor share the same bed with her. (40)

Intellect, vigour, strength, eye-sight, and vitality of a man, who goes unto a woman in her menses, are impaired. (41)

Of him, who avoids a woman in her menses, the intellect, vigour, strength, eye-sight and vitality are improved. (42)

Let him not eat in the company of his wife, nor see her eating, nor while she is yawning or sneezing, or sitting (*en dishabille*) at ease. (43)

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\* The text has *A'tmahiteshucha*, KULLUKA explains it by "taking special care of his own health with the help of suitable medicines, if necessary, and by avoiding unwholesome and indigestible food."



Nor while she is applying collyrium along her eye-lids, or anointing her uncovered person with oil; nor while she is giving birth to a child, his wife should be looked at by the foremost of Brâhmanas, seeking vigour. (44)

Wearing a single cloth, he must not eat his meal, nor bathe stript of all clothes. He must not pass urine on the road, or in a pasture-ground, or on the ashes. (45)

Nor in a ploughed field or in the water, nor in a cremation ground, nor on the mountain, nor in a dilapidated temple, and never on an ant hill. (46)

Not in a hole dwelt by an animal, neither when walking, nor staying, nor having arrived at a river bank, nor on the summit of a mountain. (47)

Facing the wind, fire, a Brahmana, the sun, the water, or a cow, let him never evacuate urine or excreta. (48)

Covering the earth with wood, clods of earth, leaves, or weeds, with covered head and body, silent, and having washed his mouth, let him evacuate urine and excreta. (49)

In the day he shall evacuate stool and urine with his face turned towards the north, looking towards the south he must do it in the night; at either juncture of the day and night he must do it as in the day. (50)

In the night, in the event of the stars, etc., being enveloped by the cloud, in times of peril to life, let a Brahman evacuate stool and urine, facing any quarter of the heaven he pleases. (51)

Facing the wind, the fire, the sun, or the moon, or looking at a cow, or a Brâhmana, he, who evacuates stool or urine, is robbed of his intellect. (52)

Let him not cast any unholy thing in the fire, nor warm his feet over it. Let him not blow a fire with his mouth, nor look at his naked wife. (53)

Let him not keep a fire underneath his bedstead, nor leap over a fire. He must not place a fire at his foot, nor do any thing that imperils life. (54)

At either meeting of the day and night, let him not eat any thing, or lie down, or walk (*i.e.*, go any where). He must not dig lines in the ground, nor himself remove the garland of flowers he has worn. (55)

In the water he must not evacuate stool or urine, nor cast sputa, poison, blood, or any thing smeared with any excreted organic matter. (56)

He must not sleep alone in a solitary chamber, nor rouse up a superior from his sleep. Let him not speak with a woman in her flow, nor go to a religious ceremony without invitation. (57)

He must keep his right arm free, and uncovered by his upper sheet of apparel, in the chamber of the sacred fire, in a pasture ground, in the company of the Brâhmanas, at the time of reading the *Vedas*, and at the time of eating his (meal). (58)

He must not restrain a cow from drinking water or suckling her calf, if he sees her in the act; nor shall he report it to any body. An intelligent person, who, has beheld a rainbow in the sky, must not show it to others. (59)

Let him not long reside in an impious village, nor in one infected with any disease. He must not go alone on a long journey, nor stay long on a mountain summit. (60)

Let him not reside in a S'udra kingdom, nor in one teeming with an ungodly population. He must not

live in a country abounding in revilers of the *Vedas*, nor in that which is infested by vile-caste men. (61)

He must not eat any thing whose oleaginous essence has been taken out,\* nor over-load his stomach† with food; and let him not eat any thing too early in the morning or evening, nor take any thing in the night, if he has been over-repleted in the day. (62)

Let him not make any futile attempt,‡ nor drink water with the united palms of his hands; he must not eat any thing by placing it on his thighs, nor be needlessly inquisitive about any matter. (63)

He must not sing a tune, or dance a measure, or play on a musical instrument, prohibited in the science of music; he must not vauntingly stroke the muscles of his upper arms, nor gnash his teeth, nor bray like an ass out of an exuberance of emotional feeling. (64)

He shall never wash his feet in a vessel of white brass, he must not eat in a cracked plate, nor in a vessel, repugnant to his sensibility. (65)

A holy thread, an ewer, a coth, a garland of flowers, an ornament, and shoes, previously used by another, he must not wear. (66)

He must not ride on a wild (unbroken), hungry, diseased, beast of conveyance, nor on one with pierced hoofs and mutilated tails, or broken horns. (67)

He shall travel by (horses or elephants) that are

\* Such as Pinyāka, mustard cake, etc.,—*Kulluka*.

† Fill half of the stomach with food, its quarter part with water, and leave a quarter part of its cavity free for the circulation of air.—*Vishunpuranam*.

‡ The text has *Na kurvita Vrithā Cheshtām*, i.e. he must not spend his physical energy to do an act which does not bring him any good either immediate or prospective.

fastgoing, quiet, handsome and good coloured animals, possessed of auspicious features, sparing the mace or the whip as much as possible. (68)

The heat of the autumn sun,\* the smoke of a cremation ground, a cracked or fissured seat, he must avoid; he must not tear his hair or finger nails, nor cut his finger nails with his teeth. (69)

He must not wantonly grind clay or clods of earth with his hands, nor cut weeds with his finger nails; let him not attempt a futile act, nor do any thing which may create troubles in the future † (70)

He, who (wantonly) grinds earth (with his fingers), or cuts his finger nails (with his teeth), as well as a malicious calumniator, and one, who neglects his personal cleanliness, soon meet destruction. (71)

He must not lay any wager (as regards matters of *S'āstras* or concerns of life), nor go out wearing a garland of flowers round his neck; ‡ in every way it is condemnable to ride on a bullock. (72)

Let him not enter a (walled) village or a house by any other entrance than the front door (or gate); he shall avoid from a distance the roots of trees in the night. § (73)

\* The text has *Vālātāpah*, some commentators explain it by "ray of the morning sun." It really means the heat of the sun when it remains in the sign of *Kanyā* (Virgo)

† This stanza is not a mere repetition of stanza 63, there *Cheshṭā* means physical exertion; the present stanza contemplates all mental acts, such as planning, willing etc, for the performance of an act which does not confer any benefit on its doer.

‡ He must keep it concealed under his upper sheet of garment, when going out. *Kulluko*.

§ He must not think of lying or taking shelter under a tree in the night.

He must not play a game with dice, nor carry in his hand the shoes he wears; let him not gradually eat a morsel of food he has taken in his hand, nor by placing the plate (of food) on a cushion. (74)

He must not eat any preparation of sesame, or any thing, containing sesame, after sunset; let him not lie down entirely naked in the bed, nor go any where without washing his mouth after eating. (75)

He must eat in wet feet, but he must not lie down in wet feet; he, who eats in wet feet, acquires longevity. (76)

Let him not go to a place, which is not easily accessible and which is beyond sight; he must not look at the excreta, nor swim across a river with his arms. (77)

A person, wishing to live a long life, must not stand on the ashes, on skeletal bones, on bits of broken, baked earthen vessels, on heaps of cotton seeds, nor on husks of paddy. (78)

For a moment even, let him not associate with the degraded, with *Chandālas*, with *Pukkas'as*,\* with the illiterate, with the purse-proud, and with low caste men (*Antyavasāyins*). (79)

He must not give any worldly advice, or the leaving of his food,† or the residue of the fire-offering to a S'udra; let him not give religious instructions to a S'udra, not grant him (S'udra) sanction to practise a vow. (80)

The Brāhmaṇa, who gives religious instructions to a S'udra, or advises him to practise a religious vow, is

\* A son of a S'udra woman by a Brahmana is called a *Nishāda*. The son which a *Nishāda* begets on a Sudra woman is called a *Pukkas'*, and the son begotten by a *Chandāla* on a *Nishāda* wife is called an *Antyavasayin*.

† He can give the leaving of his food to his S'udra servant.

Crowned with that S'udra in the hell of *Asamvritam* (unrestrained darkness). (87)

Let him not scratch his head with his united hands, nor touch it without washing his mouth, after eating, nor bathe without immersing his head in the water. (82)

He must not strike any one on the head, nor pull him by his hair; after bathing, head-anointed, let him not touch oil with any other part of his body. (83)

He must not accept the gift of a king, who is not the son of a Kshatriya, nor of him who lives by selling meat,\* nor of an oil-presser,† nor of a wine-seller,‡ nor of him who lives upon the income of prostitution. (84)

An oil-presser is ten times as vile as a butcher (meat-seller), a wine seller is ten times as vile as an oil-presser, an enjoyer of the earnings of a prostitute is ten times as vile as a wine-seller, and a non-Kshatriya king is ten times as vile as the enjoyer of a prostitute's earnings. (85)

A non-Kshatriya king is like unto a butcher, who keeps ten thousand slaughter-houses going; and hence, to accept the gift of such a king is a deadly sin. (86)

He, who accepts the gift of a greedy king, who does not rule in conformity with the Regulation, goes to the twenty one hells in succession, known as, (87)

*Tāmisram* (hell of darkness), *Andha-tāmisram* (hell of sable darkness), *Mahā-rauravam* (the great howling hell), *Kāla-sutram* (the hell of the thread of time) and *Mahā-narakam* (the great hell). (88,

\* The text has *Saunika* which means a butcher, from *Sand*, a place of slaughter.

† *Chakram*—an oil-press.

‡ The text has *Dhvajin*, *Dhanja* means a pennon, a wine-seller is called *Dhvajin*, because in ancient India a pennon is used to be hung down on the door-way of each wine-shop.

The *Sanjivanam* (animating hell), *Mahāvichi* (hell of great billows), *Tapanam* (burning hell), *Sampratapnam* (extremely heating hell), *Sanghātam* (the crushing hell). *Sakākolam* (hell with crows and owls) *Kudmalam*, *Putimrittikam* (hell of foul-smelling soil). (89)

*Loha S'anku* (hell of iron tongs), *Rijisham* (frying), *Panthā*, *Shālmali*, *Nadi*, *Asipatruvanam* (sword-leaved forest) and *Lohadārakam* (iron-breaking). (90)

Eṛudite, Brāhma-knowing Brāhmaṇas, aware of these things, do not accept gifts from (such) a king, for their good in the next world. (91)

He must leave his bed at the *Brāhma Muhurta*\* (forty-eight minutes before the sun-rise), meditate on piety and worldly interests, ponder over the form of physical labour by which they can be secured, and ascertain the true import of the *Vedas*.† (92)

Having left his bed and attended to the calls of nature, he, well washed, and pure in spirit, shall, with undivided attention, mutter the morning *Gāyatri* and the *Gāyatrīs*, which are connected with the other *Sandhyā* rites as well. (93)

\* GOVINDARAJA interprets the term *Brāhma Muhurta* to mean the latter end of the last watch of the night.

† The injunction, ordaining the contemplation of the real import of the *Vedas* at that time, is for the fact that, intellect becomes fresh and clear in the morning, which leads to a clear conception of the divinity which hedges round our daily duties in life. All our acts are subordinated to the will of the providence, we live in God and live for God only, and all our works are His works. This is the true import of the teachings of the *Vedas*, and there can be no better moment for thinking of this divine nature of our mission in life than the cool and calm hours of the morning, thus to begin life, each day, with the thought and conviction of divine help and contact.

The Rishis were long-lived because they used to devote greater lengths of time to their rites of daily *Sandhyā* (prayer), and for this they obtained fame, progeny, celebrity, and the energy of *Brahma*. (94)

Having performed the rite of *Upākarma*\* on the day of the full moon in the month of *S'rāvana* or *Bhādra*, he shall devotedly read the *Vedas* for four months and a half. (95)

After that period, under the auspices of the asterism *Pushyā* (in the month of *Pausha*), he shall, out-side the boundary of his village, do the rite in connection with the completion of his *Vedic* study, or do it on the forenoon of the first day of the light fortnight in the month of *Māgha*.† (96)

Having duly performed the rite of bidding adieu to the *Vedas*‡ at the out-skirt of his village, he shall refrain from studying the *Vedas* for that day and night, or for that day and night and the next day only (*Pakshini*). (97)

After that, let him study the *Vedas* during the whole of the light fortnight, and the allied branches of study (*Vedāṅgas* such as Grammar, Prosody, Astronomy, etc.,) during the entire dark fortnight. (98)

He must not indistinctly read the *Vedas*, nor read them near a *S'udra*; tired with reading the *Vedas* in the last watch of the night, let him not sleep again. (99)

\* The rite of *Upākarma* consists in making a fire-offering for the worship and glorification of the *Ashāryaya*, preceptor)

† Those who have performed the *Upākarma* on the full moon day of *Bhādra* must do this rite in the first day of the light fortnight in *Māgha*.

‡ Fire offerings made after finishing the study of the *Vedas* for four months and a half.



In the aforesaid manner, a Brāhmaṇa shall devotedly read the metrical *Mantra* portion of the *Vedās*; and in the absence of distressing circumstances, he shall devotedly read their *Mantra* and Brāhmaṇa portions as well. (100)

Both the reading student and the teaching preceptor must not read the *Vedas* under the following circumstances of non-study (*Anadhyāyam*). (101)

In the rainy season, when the wind is heard roaring in the night, or when the wind is seen raising clouds of dust in the day, (as they are the circumstances, which the learned, acquainted with rule of *Vediac* study, say as occasioning the non-study (of the *Vedās*). (102)

When it rains with thunder and lightning, and when showers of meteors fall from the skies, are the circumstances, said to occasion the accidental non-study of the *Vedas* (from that time to the next day). This is what Manu has ordained. (103)

If these phenomena (thunder, lightning, etc.) occur at the time of kindling the *Homa* fire in the evening during the rainy season, they should not be regarded as occasions of non-study, but in other seasons of the year the appearance of clouds at the time of kindling the *Homa*-fire will occasion non-study. (104)

Earth-quakes, with rumbling sounds in the earth and eclipses of the sun and moon, even if they happen in their proper seasons, should be regarded as occasioning periods of non-study. (105)

If lightning and claps of thunder happen to be seen and heard at the time of kindling the *Homa*-fire, the period of non-study will last till the extinction of the

lunary,\* while it shall extend for the whole day and night, if it happens to rain after the occurrence of either of the aforesaid phenomena. 106)

For extremely pious men, the study of the *Vedas* in a crowded village, or in places, always full of foul smell, is prohibited.† (107)

In a village from which a dead body has not been removed, by the side of an extremely impious person,‡ in a crowded place, or in a place where the crying sound is heard, the *Vedas* shall never be studied. (108)

In the water, at mid-night,§ at the time of evacuating stool and urine, in unwashed mouth after eating, and after having eaten a S'râddha repast, let him not contemplate (the *Vedas*) in his mind. (109)

An erudite Brâhmaṇa, on accepting an invitation to an *Ekoddishṭa* S'râddha repast, must not read the *Vedas* for three days (from the date of such acceptance); (similarly), he must not read them for three days on the birth of a king's son, or on the occasion of a solar or lunar eclipse. (110)

So long as the scent or residue of saffron-pastes etc., with which his body has been smeared on the occasion

\* Till the sun sets, if it happens in the day, and till the stars disappear in heaven, if it happens in the night.

† The text has *Dharma-naipunya-Kâminah*, KULLUKA explains it by *Dharmâtis'ayârthinah*, those who seek the highest form of virtue.

‡ The text has *Vrîshala*, KULLUKA explains it by *Adhârmikah*, impious person, and not a S'udra.

§ The text has *Madhyardre*, KULLUKA explains it by *Muhurta-chatushtaya*, 92 minutes in the midnight, and he is supported by *Gâutama*, " *Nis'âdyaṁ Chaturmuhurta*, for 92 minutes in the mid-night. GOVINDARAJA explains it by *Dvîprahara*, at the second *Prahara* of the night, a *Prahara* being equal to three hours.

of an *Ekoddishtha* S'râddha, remains on his person, an erudite Brâhmaṇa must not read the *Vedas*. (111)

Lying, or sitting on his haunches, or with his thighs uncovered, after eating cooked flesh, or boiled rice (food) soiled by a birth or death-uncleanness, he must not read the *Vedas*. (112)

In a forest, on hearing the sound of flying arrows,\* at either juncture of the day and night, and on the day of the new or full moon, as well as on the eighth and fourteenth days of the fortnight, and on the occasions of *Ashtakās*, he must not read the *Vedas*. (113)

The day of the new moon destroys the preceptor, the fourteenth day of the fortnight kills the disciple (student), *Ashtakās* and the day of the full moon lead to the loss of their (*Vedas*) memory; hence, these days should be avoided in reading the *Vedas*. (114)

In dust storms, on the appearance of a meteoric light on the horizon, when the jackals howl, and dogs bark, or the asses bray, and camels scream, as well as in a company, let not a Brâhmaṇa read the *Vedas*. (115)

Let him not read (the *Vedas*) at a cremation ground, at the outskirt of a village, in a pasture ground, wearing the dress he had on when he visited his wife, and on accepting a S'râddha gift. (116)

Having accepted a S'râddha gift, whether animate (such as a cow, etc.,) or inanimate, he must not read the

\* The text has *Vāna S'avāṇe*, several commentators explain *Vāna*, which ordinarily means an arrow, by *Vinā Visesha*, a kind harp or lyre, the whole meaning according to them being on hearing the notes of a harp.

*Vedas*, inasmuch as the hands of a Brāhmaṇa are said to be like unto his mouth.\* (117)

A terror of thieves and blazes breaking out in the village, as well as all abnormal phenomena of nature must be understood as occasioning periods of nonstudy (of the *vedas*). (118)

The period of non-study lasts for three nights at the close of the rite of *Upākarma* or *Utsarga*;† that in connection with‡ an *As-takā* or the completion of a season of the year is one day and night. (119)

Let him not read (the *Vedas*) on horse-back, nor while riding on an elephant, or sitting on the bough of a tree, nor while riding an ass or a camel or going in a boat or a vehicle, nor standing on a barren, waterless ground. (120)

Nor while wrangling or fighting, nor near a troop of soldiers, nor in a battle-field, nor immediately after eating,§ nor while suffering from indigestion, nor after vomiting, nor after a sour rising. (121)

Nor without taking permission of a guest (*Atithi*) in the house, nor while the winds are violently blowing, nor after bleeding from any part of the body, nor after a cut from a weapon. (122)

\* The text has *Pānyāsyah*, lit, hand-mouthed, the meaning is that acceptance of a gift by a Brahmana with his hand is like unto his eating the same.

† For *Utsarga* and *Upākarma*, see Note. under V. 50 of this chapter.

‡ *Ashtakās*.—The eighth days of the moon's wane during the three months commencing with the day of the full moon in the month of *Agrahāyana*.

§ Cf. *Vasishthā*, *Yavadārdrapānirīti*, "as long as the (washed) hands remain wet after a meal.

He must not read the *Rik*, and *Yajush* (*Veḍḥs*) as long as the chants of the *Sāma Veda* will remain audible, nor any other *Veda*, after completing the reading of one *Veda* with its (allied) *A'ranyakam*. (123)

The gods are the presiding deities of the *Rig-Veda*, men are those of the *Yajush*,\* and the manes are those of the *Sāma Veda*; hence, unholy are the chants of the *Sāma Veda*.† (124)

Knowing these (tutelary gods), the erudite ones first mutter the *Pranava*, the *Vyahriti* and the *Gāyatri*, the essence of all the *Vedas*, and read the *Vedas* after that. (125)

A cow, etc.,‡ a toad, a cat, a dog, a snake, a mungoose or a mouse, happening to pass between (the preceptor and his disciple) at the time of teaching the *edas*, the period of non-study shall be deemed as extending for one day and night. (126)

The impurity of the place of *Vedaic* study,§ and personal uncleanness of the reader, these two are the permanent causes of non-study; let a Brāhmaṇa carefully avoid these two occasions of non-study. (127)

A *Snātaka* Brāhmaṇa must shun the bed of his wife on the day of the full or new moon, as well as on the

\* Religious rites and sacrifices to be performed by men and the mode of performing them form the main thesis of the *Yujurveda*.

† The *Bhagavad Gita*, on the other hand, gives the highest precedence to the *Sāman* among the four *Vedas*.

Cf *Vedanam Sāmavedosmi*, I (supreme deity) am the *Sāma Veda* among the *Vedas*

‡ The text has *Paś'u*, which literally means a beast, KULLUKA explains it by *Gavādi*, horned cattle, etc.

§ Such as defilement of the floor of the study with leaving of food, etc.,

eighth or fourteenth days of the moon's wane or increase, even if his wife be in her menstrual period\* at the time. (128)

He must not bathe after eating, nor while ill,† nor at midnight‡ nor with a large number of clothes on,§ nor in an unknown tank or reservoir of water. (129)

Let him not wilfully leap over the shadow of his king or preceptor, nor that of a divine image, nor that of a cow, nor that of a *Snitaka*, nor that of an initiator, nor that of a brown cow, nor that of an initiated person. (130)

He must not long tarry at a cross road at midday or midnight, nor after eating meat in a *Srāddha* repast, nor at either meeting of the day or night. (131)

Let him not wilfully touch with his feet used cosmetic pastes,|| bathing water, excreted matter, blood, mucous, sputa and vomited matter (lying on the ground) (132)

Let him not associate with (*i.e.*, serve) his enemies, with the friends of his enemies, with impious men, with thieves and other men's wives. (133)

Nothing so shortens the life of a man in this world as the act of (clandestinely) visiting another's wife. (134)

\* Twelve days from the fourth day of her period.

† An institutor of a religious ceremony, happening to fall ill and hence incapable of bathing, must bathe without immersing his head in water and by rubbing his body with a wet towel. *Javala*.

‡ Not forbidden in the case of touching a *Chandala*, or a low-caste man.

§ Except those forms of ceremonial ablutions which are made for the fruition of any specific desire, like those performed under the auspices of a lunar eclipse, etc.

|| The text has *Udvarthanam*, KULLUKA explains it as *Abhyanga malāpakarshana pishitakam*, pasted tumeric, Emblic myrobalans etc mixed with oil, with which the body is rubbed for removing its impurities.

A man, however prosperous in life, must not insult a Kshatriya, a profoundly erudite Brâhmaṇa, or a serpent, (thinking him to be too weak to retaliate); likewise one must not humiliate the weak and the defenceless. (135)

These three, insulted by a man, verily consume him (like fire); hence, the intelligent one must not insult them under any circumstances whatsoever.\* (136)

Let him not disparage himself on account of his past failures or misfortunes; let him pursue fortune even to the last day of his life and never think her beyond his reach. (137)

He must speak truth, and truths that are pleasant; he must not speak an unpleasant truth nor a pleasant lie. This is the eternal virtue.† (138)

Even in cases of ungentle dealings he must say "that's good,"‡ "that's good," or he shall say "good" to all; he must not engage in a futile quarrel, nor create a barren enmity, with any person. (139)

In the early dawn or evening, or at midday, he must not go anywhere, nor with a man of unknown character and parentage, nor with a low born miscreant.§ (140)

Persons possessing limbs in less or excess, old men,

\* The text has *Buddhiṃmana* KULLUKA explains it by *Kalyāṇa Buddhi* which may mean one graciously disposed, or seeking his own good.

† The text has *Na manyet Durlabham*. He must not think that it is too late or impossible for him to acquire a fortune.

‡ The text has "*Bhadram*" *Bhadram iti Bruyat Bhadram ityeva*. KULLUKA says that the first "*Bhadram* (good)" means instances of ungentle behaviour, or unfair treatment.

§ The text has *Vrishala*, KULLUKA explains it by "*S'udra*," we however find no reason to interpret it in any other sense than that in which it has been used in Stanza 108 of this chapter.

illiterate persons, those devoid of personal beauty and worldly possessions, and men of low birth, he must not taunt for their (unfortunate) deformities or privations (141)

Without washing his mouth, after eating, he must not touch a Brāhmaṇa, a cow or fire with his hand. Impure, when in health, he must not gaze upon the luminaries (*i. e.* stars etc.,) in the heaven. (142)

Happening to touch a cow, etc., while he is in an impure condition, he must sip water and touch the external orifices of his organs (such as the nose, ears, etc.) and his umbilicus with water. (143)

Not otherwise ill or indisposed, he must not wantonly finger the external ducts of his organs (such as the nostrils, etc.,) nor handle the private hairs of his body. All these should be avoided. (144)

Always he must be of auspicious conduct;\* pure in body and spirit and self-controlled, let him unremittingly mutter the sacred *Mantras* and make the fire-offerings. (145)

Calamities† befall not those who constantly be of auspicious conduct, nourish a clean spirit in a clean body, constantly mutter the sacred *Mantras*,‡ and do the fire-offerings. (146)

Let him diligently study the *Vedas*,§ whenever he finds an opportunity; that is the highest duty of a

\* The text has *Maṅgalāchāra* KULLUKA explains it by *Gorachanādi dhāraṇam*,. According to him, putting of totems of pasted *Gorochana* (gall stones of oxes) on the forehead, etc. is also included within *Maṅgalāchāra*.

† *Vinipāta*, KULLUKA explains it by physical disturbances (such as earthquakes, disease, or bereavements).

‡ The text has *Vedam* KULLUKA explains it by "the *Vyākṛitāḥ Pranava*, etc.



Brāhmaṇa, all other being his minor or accessory duties. (147)

Constant study of the *Vedas*, cleanliness of the body and mind, contemplation, austerities (*Tapas*) and compassion towards all creatures are what bring to a man the remembrances of his past existences (*Jāti-smara*. (148)

Remembrances of his past births make him apathetic to the world and its concerns, and lead him to attain the Supreme *Brahma*; and by existing in this supreme self (*Brahmā*)\* he enjoys infinite and eternal happiness (beatitudes). (149)

On the day of the full or new moon, he must make the fire-offerings known as the *Sāvitrī* or *S'ānti-Homas*, and worship the manes with *Srāddha*-offerings on the days of *Ashtakās* and *Anvashtakas*. (150)

The stool and urine should be voided at a distance from the fire chamber; at a distance from the fire chamber should be cast the washings of feet, leavings of food, and the semen. (151)

Voiding stool, performance of toilet, bathing, cleaning the teeth, applying collyrium along the eye-lids and worshipping the deities must be performed before sun-rise at the close of the night. (152)

On the day of the *Parva* (such as the day of the

\* *Brahmābhyāseṇa* is the term that occurs in the text. KŪṢĪKA explains *Brahma* by "*Veda*". This is however another instance of the attempt to further *Veda* at any costs and even in cases where the terms admit of another kind of interpretation. Even, men like S'ankara, Rāmānuja, Savara Svami, and Kumarila are not free from the fault of advocating their respective cults even at the cost of distorting the true meaning of the text. We, however, find no reason to alter our decision as regards the true meaning of the stanza.

full or new moon), he must go to pay respect to a divine image, to a protecting king, and to his parents and superiors. (153)

He must welcome the elders (on their arrival to his house), give them cushions to sit upon with his own hands, sit, before them with the palms of his hands meekly united together, and follow them when they shall go out. (154)

Unremittingly he must observe the rules of good conduct, commended in the *Vedas* and *Smritis* as proper to the social order he belongs to, as the fountain source of all virtues. (155)

Through (observing) good conduct one acquires a long life, through conduct one acquires a desirable progeny; through good conduct one acquires a decayless wealth, and good conduct kills all the inauspicious (bodily) traits of a person.\* 156

A man of misconduct is condemned in the world, suffers perpetual misery, is afflicted with disease, and dies a premature death. (157)

Even devoid of all auspicious traits, a man of good conduct, believing (in God) and envying no one, is enabled to live for a hundred years. (158)

Works, which make one dependent on others, he must studiously avoid; works, which are entirely under his own control, he must diligently pursue. (159)

Liberty (in all respects) is happiness and dependence, (in all matter) is misery. These know to be the general definitions of happiness and misery. (160)

A work, by doing which the inner man is satisfied, do by all means, avoid the contrary. (161)

N.B.—For Sakakolam (crows and owls) read Sakákoiam (hell of ravens.)—p. 146.

An *Achâryaya*, an expounder of the *Vedas*, one's own parents or superiors, Brâhmanas, cows, and *Tapasvins* (ascetics) one must not any wise hurt or injure. (162)

Let him avoid atheism, reviling the gods and the *Vedas*, arrogance, vanity, anger, and harshness. (163)

Let him not raise a club to any body, nor strike any body with a club, excepting his son and disciple for the purposes of discipline. (164).

With a desire to kill, if a twice born one raises a club to a Brâhmana, he shall live for a century in the hell of extreme darkness (*Andha Tâmisram*). (165)

For wilfully striking a Brâhmana, out of anger, even with a weed, the striker shall be reborn for twenty one existences in vile wombs. (166)

He, who draws blood out the body of a non-fighting Brâhmana, suffers extreme misery for that piece of his folly in the next world. (167)

For as many number of years the assaulter is eaten by dogs and jackals in the hell as the number of particles of dust on the ground which are soaked by the (spilt) blood of the Brâhmana. (168)

Hence the erudite one shall not raise his stick to a Brâhmana, nor strike him (even with a weed, nor draw blood from his person (by assulting). (169)

An impious man, he whose wealth is ill-gotten, he who is constantly envious of others, any of these men can not enjoy happiness in this world. (170)

Seeing the reverses of the dishonest and the ungodly, let him not, in moments of scarcity or monetary wants, turn his thoughts to dishonest gain. (171)

Like seeds sown in the earth, iniquities do not take fruit, the same day; but fully evolved out in

course of time, they cut the root (*i. e.* completely destroy) their perpetrators. (172)

The iniquities of a sinner will bear fruit in his sons or grand-sons even if they fail to be fruitful in his own self. They can never be fruitless. (173)

By iniquity (dishonesty) a man may thrive, may see many a good in life, may conquer his enemies, but ultimately iniquity is sure to completely overwhelm and destroy him. (174)

Let him, with his tongue, arm, and belly properly controlled, constantly devote himself to truth, piety good conduct and purity, and govern his disciples according to the rules of the *S'āstra*. (175)

Let him avoid money, and desires which are bereft of virtue, let him not practise a virtue by practising which he incurs the enmity of others, or which brings him trouble in the future. (176)

He must avoid all fickleness of hands, feet, eyes, and speech, do what is straight and honest, and never think of doing any hostility to any body. (177)

In virtues of conflicting authority, let him take to the path adopted by his fathers and grand-fathers; by adopting that path, he will not incur enmity of any man. (178)

He must not quarrel with his priests, *Ritvigs* (*i. e.*, celebrants of sacrifices on his behalf), preceptors and maternal uncles, *Atithi* guests, dependants, servants, infants, old men, sick folks, physicians, cognates, marriage-relations and relations. (179)

Nor with his parents, sisters, daughters-in-law, sons' wives, and brothers, and slaves. (180)

By avoiding quarrels with these, a house-holder may

be exonerated of all sin; by conquering these, a house holder can conquer all these worlds. (181)

A (propitiated) preceptor leads him to (*lit.* is the master of) the region of *Brahma*, a satisfied father leads him to the region of *Prajápati*; a well-pleased *Atithi* guest leads him to the region of *Indra*, and a satisfied *Rittvik* leads him to the region of gods. (182)

His well-pleased daughters (and daughters-in-law) lead him to the region of the *Apsarasas*, his friends lead him to the region of the *Vis'vedevas*, his brothers-in-law lead him to the region of *Varuna* and the influences of his mother and maternal uncles are upon the earth. (183)

Satisfied old men, infants, weaklings, and sick folks lead him to the region of the firmament, he shall respect his eldest brother as his own father, and consider his wife and children as parts and parcels of his own self. (184)

He shall look upon his slaves as his own shadow and his daughter as the spectacle of highest affection; worried by them, he must patiently bear with such a worry. (185)

Even capable of accepting a gift, he must give up all attachment to gift-taking; gift-taking speedily extinguishes the energy of the supreme self which is in a *Bráhmaṇa*. (186)

Ignorant of the regulations of the *Sástra* as regards the taking of gift articles, a (*Bráhmaṇa*), overwhelmed with hunger, must not take a gift. (187)

Gifts of gold, horses, lands, cows, food grains, clothes and sesame seeds, made to an ignorant *Bráhmaṇa*, are consumed, like a wood cast in the fire. (188)

The life-duration of an ignorant Brāhmaṇa suffers, if he accepts a gift of gold or food grains; by accepting the gift of a land or a cow he suffers in health; for accepting the gift of a horse he is deprived of his sight, for accepting the gift of a cloth his skin suffers, for accepting the gift of clarified butter his energy, and for accepting sesame, his progeny are consumed. (189)

A Brāhmaṇa, who is devoid of all ascetic virtues, is unread in the *Vedas* and very fond of gift-taking, if he takes a gift, is drowned with its donor, like a stone raft with its rider. (190)

Hence, let an erudite (Brāhmaṇa) be afraid of accepting a gift from all and sundry; even by taking a small gift, a Brāhmaṇa is drowned like a cow in the mire. (191)

A virtuous man must not make even an insignificant gift to a Brāhmaṇa, who is cat-natured (selfish), or carries a cloak of religion (*Vakavrata*), or is not read in the *Vedas*. (192)

By giving a well-gotten wealth to any of these three kinds of Brāhmaṇas, both the donor and the receiver of the gift come to grief in the next world. (193)

Like a man, attempting to cross (a river) with the aid of a stone raft, both the ignorant donor and acceptor of a gift are drowned. (194)

He who, though extremely covetous of wealth, carries a cloak of religion, is deceitful (lit, dissimulating), arrogant, and envious, and can not bear the praise of others, and hence tries to snub down all men, is called cat-natured (*Vidāla-vrataka*). i. e., He is like unto a cat, who assumes meekness only to decoy his prey out

of his safe-hold and then pounces upon it with all the native fury of his soul.) (195)

With eyes cast down, to conceal his ferocious purpose, he, who to gain his own ends, roams about in deceit and falsehood, like a crane, is called *Vaka-vrati* (crane-natured.) (196)

Those Brahmanas, who are cat-natured or crane-natured, fall into the hell of extreme darkness through the effects of their (treacherous deeds). (197)

After committing a crime, let him not practise the expiatory penance in the pretext of practising a virtue, for the purpose of duping females and S'udras. (198)

A vow or a penance practised in the way of a pretext goes to the monsters; those Bráhmaṇas, (who are cat-natured or crane-natured), are condemned by the *Brahma-Vādins*. (199)

A person, who tries to earn a livelihood by falsely wearing the badges or marks of an order he does not belong to, robs all the sin of that order, and is reborn in the womb of beasts. (200)

Let him not bathe in another's tank (not endowed for the public use); by so bathing, he is partly associated with the sin of its owner. (201)

He must not use without its owner's permission a vehicle, a bed, a cushion, a well, or a tank, belonging to another; by so doing, he becomes associated with a quarter part of its owner's sin. (202)

Let him always bathe in rivers, in natural reservoirs of water, such as tanks, ponds, Gartas (lakes less than eight miles in length) and fountains. (203)

Let him constantly practise self-control and not vows only; he, who practises vows only, but no self-control, meets his fall. (204)

Let not a Brāhmaṇa eat anything in a religious sacrifice wherein fire offerings have been performed by a Brāhmaṇa, ignorant of the *Vedas*, or who serves as a village priest, or by a woman or eunuch. (205)

A religious sacrifice in which such persons perform the fire-offerings tends to destroy the prosperity of the Brāhmaṇas, and is not liked by the gods; hence, it should be avoided. (206)

Let him not eat the food offered by an insane, angry, or diseased person, nor that containing hair and flies, nor that which has been wilfully touched by one with his feet. (207)

Nor the food looked at by a foeticide, nor that touched by a woman in her menses or bited at by a bird, nor that touched by a dog. (208)

Nor that smelled by a cow, nor that which has been offered to the hungry and the indigent by proclamation, nor that of a monastery, nor that offered by a courtesan, nor that condemned by the wise. (209)

Nor that of a gold-stealer, nor that of one who lives by singing, nor that of a *Takshana*, nor that of an usurer, nor of one initiated in a sacrifice (without performing the *Agni Samiya yajna*), nor that of a miser, nor of a chained prisoner. (210)

Nor that of an accursed person, nor that of a eunuch, nor that of a corrupt woman, nor that of an arrogant person, nor the food, containing sweet, that has acquired an acid taste, nor that which is stale or has been prepared over night, nor that which is the leaving of a S'udra's food. (211)

Nor that of a physician, nor that of a hunter, nor that of a cruel person, nor that of one who eats leaving, nor that of one engaged in dreadful acts, nor



that of a newly parturient woman, nor of those Bráhmaṇas who continue eating, after a diner in their row has finished eating and washed his mouth (*Parjachánta*). (212)

Nor what has been slightly offered, nor the flesh which has not been formally offered to the deities, nor the food of an unprotected woman, nor of an enemy, nor that of a city, nor that of the degraded, nor that which has been sneezed over. (213)

Nor that of a scandal-monger, nor that of one who bears false witness, nor that of one who sells the merits of religious sacrifices for money, nor that of a professional actor, nor that of a tailor, nor that of an ungrateful person. (214)

Nor that of a black smith, nor that of a *Nisháda*, nor that of a stage-manager, nor that of a gold smith, nor that of one who manufactures bamboo articles, nor that of one who sells weapons. (215)

Nor that of a keeper of dogs, nor that of a wine-seller, nor that of a dyer of clothes, nor that of a washerman, nor that of a cruel person, nor that of one whose wife's paramour lives disguisedly in his house. (216)

Nor that of one who connives at the misconduct of his wife, nor that of an extremely oxorious person, nor that of one who is affected by a death uncleanness, nor that which fails to give satisfaction. (217)

Food, given by a king, robs its (partaker) of his spirit and energy, that given by a Śūdra robs the *Bráhma* energy (of its partaker); food given by a gold smith impairs the vitality, and that offered by a cobbler (leather-seller), destroys the good name (of their partakers). (218)

The food of an artisan kills the progeny, that of a dyer kills strength ; the food of a hotel, or of a courtesan leads to the fall of its partaker from the heaven (he has acquired by his acts). (219)

The food, given by a physician, is like unto pus ; the food given by a corrupt woman is like unto semen, the food given by a usurer is like unto excreta, and the food given by a weapon-seller is like unto mucous. (220)

The food, offered by those whose food is unfit to be taken as mentioned above, should be deemed as respectively like unto their skin, hair and skeletal bones. This is what the learned have said. (221)

Having unwillingly partaken of the food of any of these persons, one must fast for three nights. Having knowingly eaten (food of any of these), he must practise a *Chândrâyanam* penance. The same is the penance for eating excreta. (222)

An erudite Bráhmâna must not eat the cooked food of a S'udra, devoid of *Srâddhas* ; but he may take his uncooked food, enough to last him for a single night. (223)

One is a Veda-knowing miser ; and another, a usurer, though charitable ; deciding about these two persons, the gods came to the conclusion that the food of these two is equally (defiling). (224)

But Brahmá came unto the gods and said, "do not consider the food of these two, virtually possessed of contrary virtues, as of like nature ; the food of the charitable usurer is purified by kindness, but the food, offered by a miserly Veda-knowing Bráhmâna, is offered with reluctance, and, hence it is defiled. (225)

Let him with proper feelings unremittingly do

the *Ishta* and *Purta* works.\* These works, done with the honest money, bear decayless fruits.† (226)

On obtaining a fit recipient of gift, let him do the *Ishta* and *Purta* works with the greatest self-complacence and to the best of his means. (227)

Let him practise small gift-makings without any feeling of anger or vexation; by them he shall some day obtain a gift-taker who will be able to succour him in every way. (228)

A giver of water enjoys (lit acquires) satisfaction, a food-giver enjoys decayless felicity; a giver of sesame seeds obtains a desirable progeny, and a giver of lamps (lights) obtains a commendable sight.‡ (229)

A gifter of land acquires a landed property, a gold gifter obtains gold; A gifter of houses obtains splendid buildings, a giver of silver is blessed with personal beauty. (230)

A giver of clothes attain to the region of the moon-god, a giver of horses ascends to the region of *As'vis*; a giver of bullocks enjoys prosperity, a cow-giver goes to the region of the sun. (231)

A giver of a bed or cushion obtains (a good and handsome) wife; a giver of refuge acquires an unbounded wealth; a giver of paddy enjoys eternal felicity, and a giver of the *Vedas* attains the supreme *Brahma*. (232)

Of all gifts, whether they be of water, cow, cloth, sesame, gold or clarified butter, a gift of the *Vedas* stands preeminently the most meritorious. (233)

\* Religious sacrifices.

† Endowment of wells, tanks of water, gardens, etc., for the public weal are called *Purta Kāryayas*.

‡ The text has *Dīpadas'chakshuruttamam*, which may also mean that a gifter of lights is blessed with a supersensuous vision in his next existence.

A gift, which one makes out of a certain motive\* in this life, shall be returned to him in his next life, honoured with the fulfilment of that motive. (234)

He, who, being duly honoured, makes the gift, as well as he, who, being duly honoured, accepts the gift, both of them go to heaven; if otherwise, they go to hell. (235)

He must not wonder at, nor be proud of the powers (he has acquired by dint of *Yoga* and austerities, nor speak untruth on celebrating a religious sacrifice; even highly oppressed by him, let him not speak ill of a *Bráhmaṇa*, nor brag of the gifts he has made. (236)

One's sacrifice is decayed by falsehood; (one's merit of) *Yoga* and penitential austerities, by (his wonder (at the success, achieved). Duration of life is shortened by calumniating a *Bráhmaṇa*; and one's merit of gift-making, by (his) vaunting of it. (237)

Little by little let him store up virtues, as white ants build up an ant-hill, for his benefit in the next world, without creating hardship on any creature. (238)

In the next world, neither his wife and children, nor his parents and relations will be of any avail; it is virtue alone that stands by him (in the next world). (239)

Alone a creature comes into being, alone does he meet his death; alone he enjoys the merits of his good deeds, and the consequence of his misdeeds does he suffer alone. (240)

Leaving behind him his dead body, like a log of wood, or a clod of earth, on the ground, his friends and

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\* The text has *Yena Yena tu bhávena* (i.e., out of that, that motive). KULLUKA explains it by the motive out of which a gift is made in this life, either for the enjoyment of celestial bliss, or self-emancipation, etc.

relations go away turning their backs on it ; it is virtue alone that follows him (in the darkness of death). (241)

Hence, in order to have virtue as his ally, let him little by little store up virtue ; with the help of virtue a man sails across the shoreless darkness. (242)

The effulgent, ethereal body of a man of dominant virtue, who has extinguished his sin by practising penitential austerities, Virtue herself will swiftly carry up to the other world, after death. (243)

For the elevation of his own family, let him create relationships with nobler families, and avoid those that are mean and humble. (244)

By creating relationships with families that are progressively nobler and nobler and by avoiding connections with low ones, a Bráhmaṇa obtains elevation ; by doing the contrary, he becomes (degraded as) a S'udra. (245)

A thorough worker (in the line of good deeds), mild, self-controlled, and bereft of envy, he who does not associate with the miscreants, conquers by his gifts and and self-control. (246)

Fuel, water, edible roots, offered without solicitation, as well as honey and refuge (protection), may be accepted from all.\* (247)

Gifts, offered without solicitation, and to which no previous reference has been in any way made, may be received even from the miscreants, this is what Brah-má has acknowledged. (248)

His manes do not eat his oblations, nor the fire convey his oblations to the deities, who insult (refuse to accept) these gifts. (249)

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\* Excepting 'corrupt women, eunuchs, etc., as laid down by Yājñavalkya.—*Kulluka*.

Gifts of beds, houses, *Kus'a* grass, scents, water, flowers, gems, milk-curd, fried rice, fish, milk, flesh, and *s'akas*, these, if offered without solicitation, must not be refused. (250)

For supporting his parents, preceptors, guests, servants, wife, and family, as well as for the purposes of worshipping the deities, he can accept gifts from any person whatsoever, but not for anywise benefiting his own self. (251)

On the death of one's parents, or in the event of his living separate from them, even when they are alive, he must always accept gifts from honest persons for his subsistence. (252)

Among *S'udras*, a *Bráhmaṇa* may partake of the cooked rice of one who cultivates his fields, or of one who is an ancient friend of his family,\* or of one who keeps his cows, or of his slave or barber, as well as of him who has surrendered himself to his protection. (253)

Let him give out to a proper person his true nature, the kind of work he intends doing, and the extent of service he is capable of rendering him. (254)

He, who gives himself out to honest persons as something different from what he really is, is called the worst of miscreants; truly he is a thief, inasmuch as he dissimulates his real self. (255)

All things are inherent in the meanings of (spoken) words, all things are founded on speech, all things emanate from speech (words); he, who speaks falsehood, is said to be a universal thief (stealer of all things.) (256)

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\* The text has *Kulamitram*, i.e., the descendant of a *S'udra*-family living in amity with that of his own from a long time.

Having duly discharged the debts to the great sages, to the manes and deities, and entrusted all things to his son, let him live unattached (indifferent) to all things of the world. (257)

Seated in a solitary place, let him always ponder over the good of his Self; by contemplating in a solitary place, he will obtain the supreme bliss. (258)

Thus the eternal duties of a Brâhmana house-holder, as well as the duties of the order of *Snataka*, which augment the quality of *Sattva* in men, have been formulated. (259)

A *Veda*-Knowing Brahmana, who maintains himself by means, laid down in the *S'astra*, is absolved of all sin and is glorified in the region of *Brahma*. (260)

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## CHAPTER V.

THUS having heard the duties of a *Snataka*\* as duly promulgated before, the Rishis asked the fire-originated Bhrigu as follows, (1)

Brâhmanas who are well read in the *Vedas* and thus duly discharge the duties of their order, how can Death assail them, O lord, (before the appointed time)? (2)

He, the true-sould Bhrigu, the son of Manu, said to the great sages, hear for what fault doth Death destroy the Brâhmanas? (3)

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\* *Snataka*.—A Brâhmana, who after the completion of the vow of a religious student, has performed the ceremonial ablution.

† The text has *Anala-prabhavam*, i.e., the fire-originated one. Cf. *S'ruti*.—His first seed, which lay effulgent, was transformed into the primal sun (*Aditya*), and its residue took embodiment in Bhrigu.

Through non-study of the *Vedas*, through non-observance of the rules of conduct, through idleness, and through partaking of unwholesome food, Death destroys the Brahmanas. (4)

The garlic, turnip, onion, and mush-room are the three (vegetables), unfit to be eaten by Bráhmaṇas, (inasmuch as) they are originated from impurities (unclean things).\* (5)

Hard, red (gummy) exudations of trees, exudations (obtained by making) incisions in trees,† the *Shelu* (fruit) and the milk of a newly parturient cow† should be carefully avoided. (6)

*Krisaras*,‡ *Samyávas*§ and cakes, not offered to the deities, unconsecrated meat, and offerings not offered to the deities, and clarified butter before being used in a fire-offering. (7)

The milk of a newly parturient cow within ten days of her parturition, the milk of a she-camel, or that of a female animal with unbifurcated hoofs,|| the milk of an

\* Cf. Inasmuch as they are cultivated with manure prepared from excreta, *Vidjátani* according to Yájñavalkya.

Cf. *Atho Khalu Ya Eva Lohito, yo vā Bras'chanānnir-yasati tasya nāsyā Kāmamanyasyeti*—Now, the red exudations of a tree, as well as that which exudes from a cut in the tree should not be taken, exudations of trees other than these should be taken.—*Taittireya S'ruti*.

† The milk of a newly parturient cow, before the tenth day of her parturition, is formed into hard lumps when cooked.—*Kulluka*.

‡ *Krisara* is a kind of preparation of rice and sesame (*Tila Tandula-samparkāt Krisara So'bhūdiyate*.—*Chhándogya-pari'shitam*.

§ *Samya'va*—a cooked compound of clarified butter, treacle, milk, and wheat-flour.

|| The text has *Ekas'apha*, such as a mare, etc.



ewe, or of a cow in her heat,\* or that of a cow without her calf. (8)

The milk of all wild female beasts except that of a she-buffalo, the milk of a woman, and all naturally sweet articles (*Suktas*) that have acquired an acid taste (in the course of time). (9)

Of *Suktas*, milk curd and articles prepared from curdled milk,† as well as *Suktas* prepared with the addition of auspicious fruits, flowers, edible roots, etc., may be eaten. (10)

The flesh of all kinds of carnivorous birds, the flesh of a village fowl, the flesh of an unconsecrated‡ animal with unbifurcated hoofs, and the flesh of a *Tittibha* bird must not be eaten (lit, avoided). (11)

(Similarly, the flesh of a *Kalavinka*, of a diving swan, of a swan, of a *Chakravika*, of a domestic fowl, of a crane, of a *Rajjuvalā*, of a *Dyatuka*, of a *S'uka* and of a *S'urika*. (12)

(And) *Pratudas*, web-footed birds, *Koyashtis*, *Vishikiras*, diving fish-catchers, butchers meat and dry meat must be avoided. (13)

\* The text has *Sandini*, which means a cow that seeks a bull. KULLUKA forbids the use of *Sandini*-milk, on the ground that it is nothing but transformed menstrual blood.

† The text has *Dadhīsamābhāvan*, i.e., articles prepared from milk curd such as, whey, butter, etc.

‡ The text has *Anirdishtāms'chaikas'aphān*, i.e., the flesh of animals with unbifurcated hoofs, not slaughtered on the occasion of a religious sacrifice. The Horse-sacrifice of the *Rig* or the *Yajur Veda* is capable of bearing another interpretation than what is usually put upon it. A horse-sacrifice, or the use of horse-flesh as an article of fare ought to have been repugnant to the finer sensibilities of the ancient Aryans, and points to the Scythian origin of the practice or ceremony.

Nor a crane, heron, jackdaw, *Khanjaritaka*, nor, fish-eating animals, swine that eat excreta, and all species of fish. (14)

He, who eats the flesh of an animal, is called the eater of that animal; he who eats fish eats the flesh of all animals, hence let him forswear eating fish. (15)

Páthina, Rohita, Rájiba, and Sakula fish, and all large-scaled fish may be eaten, but all those should be first offered to the gods and manes before being eaten. (16)

He must not eat the flesh of animals that move about alone (like a snake), nor of those beasts and birds whose name and nature are not known, nor of those whose flesh is not forbidden, nor of those which are possessed of five nails. (17)

An attempt to ascertain the true meaning of the term *As'va-medha* and the nature of the ceremony which, the *Vedaic* Rishis used to celebrate under that denomination, may not be out of the sphere of a commentator of the *Manu Samhitā*, as it will help us to some extent in fixing the date of its recension by Bhrigu, or in other words, of the "Institutes of Manu" as we have it at present.

The term *As'va-medha* according to its usual acception means a horse-sacrifice, a sacrifice in which a horse is slaughtered as an offering to the sun-god. By a fiction of *Vedic* ceremony the horse is supposed to absorb in his self the plaints and prayers of the celebrants and is sent to the sun-god as an atonement for their sin. Even before his immolation and at the time he is being brought to the sacrificial ground, heralded by a bleating multi-coloured goat, the priests sing a hymn the first part of which ends with "may this vigorous horse bring us exemption from wickedness," [*Rig-Veda* Ashtaka II. S. VI. (CLXII)]. According to the *Yajush* XXIV. 58) and the *Kātyāyana S'utra* (98 etc.), a black goat, a victim sacred to Agni, is tied to the front of the horse at the sacrificial post, and is first immolated.

The Porcupine, Shalyaka, lizard, (*Godha*), rhinoceros tortoise, and hare, may be eaten among the five-nailed animals ; of animals possessed of only one pair of teeth, the flesh of a camel may be eaten (on the occasion of a religious sacrifice. (18 ;

According to the *Kātyāyana S'utra*, twenty-one posts of various kinds of wood, each twenty-one feet long, are to be set up to which the different animals are to be fastened, amounting to three hundred and forty-nine, besides two hundred and sixty wild animals, making altogether six hundred and nine. The text in the *Rigveda* does not warrant such a multiplication of posts and seems to say that a single post is intended. We wish to conclude this paragraph with the observation that, the horse, the victim in the sacrifice, must be possessed of thirtyfour ribs, according to the text of the *Rigveda*, which run as *Chutustrins'uh Vājins deva-bandhorvamkriras'vasya svadhitih sameti*, may the axe fully penetrate the thirtyfour ribs which lie on both sides of the swift goer, the beloved of the gods. (*Rigveda*, II Ashtaka. 162 Suktā 13 Rk.)

Such is the interpretation of the *Sutrakāras*, and of *Yās'ka*, *Sāyana*, and *Mahidhara*. Wilson says that, "although some of the expressions are obscure, and perhaps contradictory, yet it is undeniable that the hymn describes the actual sacrifice of a horse."

Another section of Sanskrit scholars, who hold that the *Sarga* of the *Vedic* Rishis is *Mongoliā* of our modern geography and the *Brahmarshi Des'* was a country which was situated to the north of modern Siberia along the *Arctic Sea*, which was then habitable, finds in *Rik II* of this *Sukta*, the first domestication of the horse which was first found in *Tartary* (the *Sarga* of the *Vedas*) and its employment to the service of man. "*Īamenadattam Trita enamayunagindram enam prathamam adhya-tishthat. Gandharvo asya ras'anumagribhuat surādas'vam Vasabam nirtishthat.*"

These two sets of opinion practically exhaust all in favour of holding the actual sacrifice of a horse ; or interpreting the term, *A'sva* in the usually acceptation of the term, (horse).

By wilfully eating a mushroom, a domestic pig, a garlic, a domestic cock, an onion, or a turnip, a twice-born one becomes degraded (*i.e.* loses the privileges of his order. (19)

*Agni*, the name of a Vedic patriarch) gave it (horse) to Váyu, who yoked it to the chariot, and Indra (the king of Sarga) rode first in this chariot. Gandharva (Soma) took the reins of this horse in his hands, and O ye Vasus, you originated him from the sun (Rik. II. Sukta 162. Ashtaka II).

We, on the other hand, beg to differ from the views of these illustrious glossists and commentators, and make bold to say that, the actual immolation of a horse was never contemplated by the inspired singers of these *Riks*. All shades of religious opinion in India and all forms of creed, whether Pauránik, Tántrika, or pure Vedántik, trace their origin and draw their inspirations from the Mantras of the *Vedas* and *Brahmanas*. Even the *Vámacharin Tántriks* find the essential tenets of their cult presaged in the musings of Agastya and Lopamudra (A I. Sukta 172). and in the concluding chapter of the Brihad Aranyakam (*Adhoyajna*. Br. 4 Ch. 6 ; and manifestly the doctrines of the *Vedánta* and *Sánkhya* philosophies are found in embryo in the Sukta 164 of the second Ashtaka of the *Rikveda*. These things show that the *Riks* may admit of different or contrary interpretations in many instances, and it may be that contrary interpretations have been made at different times in order to extort sanctions out of them for some new customs or newer forms of worship or sacrifice, which the increased contact of our forefathers with the neighbouring nations and principalities added to the national code of rituals as new accretions.

Thus we find the *Anukramanika* enjoys that, the reputable *Purusha Suktam*, the muttering of which, according to the later-day *Dharmas'ástras*, forms the atonement for many a deadly sin, to be read out on the occasion of a human sacrifice. We fail to detect why should it have been so enjoined, when it is capable of bearing a truly grand meaning, a meaning which at once illucidates the loftiest aspirations of the *Upanishads*, and more so, when we consider that the whole spirit of the *Vedic mantras* is

Having unintentionally eaten these six things, (as are mentioned in the preceding stanza), he shall practise a *Krichcha Sīntapanam* penance (which lasts for seven days), or a *Vati-chāndráyanam*. For eating any thing other than the six preceding ones (such red gummy exudations of trees, etc), he shall fast for a day and night. (20)

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absolutely antagonistic to such cruel and barbarous rites. It sounds totally absurd when we consider that the *Veda* was a song of the gladness of life, sung by men with whom life was a joy, a blessing of God to be thankful for, and who would never have denied that gladness to the humblest of creatures that trails on earth. With them it was a high prerogative of man to witness the glorious birth of each song-girdled Day on verdant fields and golden hill-tops, and such atrocities need must have been entirely foreign to their simple understanding when we consider that an act of kindness done to a peafowl has been made use of in the *Vedas* as a mechanism of setting the sympathy of the Universal Heart in favour of its doer. *Vedic* civilisation was singularly conservative of life and its offerings were absolutely blood-less.

Now let us see in which connection does these two *Richas* occur so that, in accordance with the recognised rules of interpretation (*Tantrayukti*) such as inference (*Uhá*), concord (etc), we will be able to determine the disguised meaning of a term, if it bears any such disguise. The preceding Suktam (CLXI. A. II) is in honour of the *Ribhus*, the solar rays, the personified leaders of the rays who reside in the unapprehensible sun (*Aguhyasya A'dityasya*), for the purpose of fertilising the earth. Indeed, the tenth verse of this Suktam contains a reference, according to Sáyana's interpretation, to the immolation of the victim and the quartering of its body, but this too may be explained in a different way; *S'ronámekam Udikam* may as well mean yellow coloured water as blood (*Rudhiram*), which is Sayana's explanation. The succeeding Suktam is the 165, the same one which is called the parent of *Vedantism* and which will help us much in our attempt at explaining the so called Horse-Sacrifice *Riks*.

Even a cursory acquaintance with the Vedic literature will disclose the fact that, the explanations of Richas had undergone changes in the hands of different commentators, most probably to suit the spirit of their contemporary times, and to squeeze sanctions out of them for some religious rites or ceremonies that might have been newly added to the code of rituals of the prevailing Brahmanism. Yaska's *Nirukata* deals only with that aspect of their meanings which has its exponents in the physical phenomena of the universe. The causation of rain, the births and deaths of Days, the March of seasons, and such like physical incidents of Nature are, according to him, form the inner meanings of all obscure verses of the *Rigveda*. In his work we completely lose sight of that grand metaphysical spirit of the ancient masters in interpreting the *Vedic Mantras*, which is so markedly prominent in the Upanishads like Brihad A'ranyaka and Chhandogya, etc. Sayana, on the other hand, mainly contents himself with giving the lexicon meanings of the Richas, quoting from the *Niruktam* instances where it differs from his explanations. A Rik of the first Ashtaka of the *Rigveda* may serve as an illustration of Sayana's commentary where *Vrika*, which Yaska has explained as *Brinhtasras' mis'chndramā, māsarḍhamāsasamvatsaradikarītā*, 'the thick-rayed moon, the creator of months, half months, seasons and full years, etc., he (Sayana) explains by *Aranyas'va*. (forest dog i.e., wolf). However, the genius of Brahmanic philosophy can not lie asleep for good even in Sayana, the scholarly premier of prince Vakku; and hence, we find him tagging at times philosophical interpretations to those by Yaska and his self, as in the Rik, *striyah sateestān Ume pumsa āhuh*, etc., (Rik. 16, Sukta 164, Ashtaka II. Rig). Lastly, let us consider the interpretations put upon the *Vedic mantras* by the immortal S'ankara in his commentaries on the Upanishads, several quotations from which have been given in the preceding pages, and we will find that, they were made at a time when the doctrine of *Vedantism* reigned supreme in India. And all these fully substantiate our theory that, the *Vedic mantras* have been variously interpreted in diverse times to meet the exigencies of the then prevailing forms of faith, and that all of them are capable of bearing metaphysical meanings. In fact, it would be highly interesting to trace the gradual changes in the faith and religious ceremonies of India, if we can hit upon the

exact dates of the Ramayanam, Mahabharatam, and Yáshka. We shall presently show that, there might have been no actual immolation of a horse in the *Vediac As'vamedha*, and that the descriptions of the sacrifice, as contained in the Ramayanam and Mahabharatam, strongly intimate the probability that, horse-killing sacrifices were imported from our ancient Scythian neighbours. Most probably when the Scythian or Hungarian settlers in the country came to be assimilated in the Brahmanic faith, the contemporary Brahmanism, by way of a compromise, or concession to the national ceremonies of its new proselytes, had to invent some sort of theological fiction by which they could be shown to have directly carried their sanctions from the *Vediac* text, but which, like all such fictions and stratagems, only serve to disclose the truth by its attempted concealment.

Let us now proceed to examine more closely how far we are justified in holding this view. We all know that, the terms "*Vrishā*" (bull) and "*As'va*" (horse) denote, according to the *Brāhmanas*, the soul of the universe (*vis'vasya atmā*) and also its prototype entombed in the human body. The *Taittiriya* is sufficiently explicit on the subject when it says, *A'ditya vrishas'va iti* (the sun is the bull or the horse). Thus we see that, the bull, the horse, the self, and the sun are all synonymous in the mystic phraseology of the *Vediac* seers. Moreover, we learn from the Sukta 164, Rik. II of the second Ashtaka of the *Rigveda* that the horses of the Sun (*i.e.*, the solar rays), though seven in number, are virtually one; the one horse represents the collective rays of the sun, or the entire manifesting factor (*Saptam yamjanti rathameko-hakrameko As'va Vahati saptanāmā*).

Equipped with these clear cut definitions of "*As'va*," we must now proceed to discuss the nature of the horse, for whose immolation in the sacrifice our opponents find such an unequivocal and unmistakable sanction in these *Riks* (162—164, *Suktas*, II *Ashtaka* of the *Rigveda*). The third *Rik* of the 163rd Sukta addresses the alleged horse as, "O thou goer (*Arvan*), thou art *Yama* (fire), thou art *A'ditya* (sun), thou art *Trita* by a mystic act (*Asi yamo Asyādityo Arvannasi Trita guhyena Vratena*); Thou art associated with Soma (*Asi somena samaya viprikta*), thou hast three binding places in heaven, thus say the wise, (*A'huste trini divi bandhanāni*). Sáyana explains this mystic act by "*īurdinena*"

*i.e.*, on a cloudy day, or by dint of *yoga* (*yogadisadhana rupena*) the sun is transformed into *Trita*.

We ask, how *Trita*, who, according to *Sáyana*, is a *Rishi* or sage, can be transformed into a horse or the sun on a cloudy day, or by dint of *Yoga*? The whole explanation is absurd, but the meaning becomes intelligible enough, if we explain *Tritah* (*Tra* and *Ita*) as *Trigunopētah Manushyah*, man or the human soul, enveloped by the three qualities of *Sattva*, *Rajas* and *Tamas* as its *upadhi* or distinctive attributes, in contradistinction to the *A'ditya* or the universal self (*Viśvātmā*). The whole meaning then runs as something like this, O *Goer* (*i.e.*, human soul,) thou art one in substance with the fire, thou art identical with the universal self (*Aditya*) in nature, who is transformed in to thy own self through the mysteries of *Yoga* and psychic transformation. This explanation is further borne out by "*Trini Bandhanāni*" etc., (lit) thy three binding places, three in heaven, three upon earth, and three in the firmament. How can a mere horse have three binding places in heaven, and three in the firmament? *Sayana*, not to be perplexed by any thing, explains "*Bandhanani*" by "*Utpatti karanani*" (causes of origin), probably in the light of the tenth *Rik* of the next *Sukta* (164. c 22. *M. I. Ashtaka II.*) where *Tisro Matrristrinpitrrinbibhradeka urdhatathau* (Not befriended by any, he, the one (absolute) sun, who, having three mothers and three fathers, is borne up on the high) is explained by *Sáyana* as three mothers, the three regions of the earth, firmament and heaven (*kshityādi Loka trayam*); and three fathers, by "air, fire and sun, the supporters of the three regions. The sun stands on high, according to *Sáyana*, as the causal agent of the past, present and future (*Bhūtabhavishyadādyātmanā*). We fail to understand why the same acceptation may not be extended to the *trini bandhanāni*. What would be the harm, if we explain it by *Sattva Raja tamāsi*, *i.e.* (qualities of *Sattva* *Rajas* and *Tamas*, which govern the entombing body of the soul on earth, in heaven and in the astral plain (*antariksha*)? We know the human body is called *Tristhunam*, *Tridandi* (three posted exponent of the three preceding principles.) And continuing the metaphor of a horse, (self or goer—*Arvan*), will it not be absolutely legitimate to call the three fundamental principles of its body as its binding stakes or places? It is superfluous to add that, a smattering of Brahmanic



philosophy will convince a man that the Sattva, Rajah and Tamas are identical with the future, present and past, or ether (air), fire and water in the parlance of Brahmanic philosophy.

The term *Apsu-lit*, in the waters, in the Rik, which Sáyana explains by earth, may be interpreted to mean all created beings (*sarvam Bhuta grāmam*) as he himself has done in the Rik XII. Ch. VII. 3 An. S. (24). As (*Abas'chana praminanti Vrutam Vam*) where "Apas" is used by mytonemy "for all beings." And if this view be correct, the three binding places (*Trini Bandhanāni*) can not have any other meaning than the qualities of *Sattva*, *Rajas* and *Tamas*.

The Vishnupuranam [Ch. I. V.] explicitly enunciates that, the Purusha includes earth, firmament, heaven, etc., and on the basis of its authority we can safely say that, "As'va" of the As'vamedha is the *Purusha* of our subsequent philosophical systems.

We will conclude this portion of our dissertation by enquiring a little more into the nature and origin of the As'va, as set forth in the Richas themselves. In the Rik I, Sukta 162, we find that the coursing *sapta* (which may mean a mover expander or the horse) is originated from the energies of all the gods (*Vájino Deva jātasya sup'ra*). The *As'vo* is identical with various divinities. The various parts of the As'va consists of the energies of various divinities, the Dawn goddess forming its head (*Ushá vā as'vasya madhvasya S'ira iti*—Srutii). A little knowledge of the Upanishads will be enough to disclose that, various divinities, such as Agni, Aditya, Prajapati etc. form, (i. e., preside over) the different senses and organs of an individualised self (*Sapta*), which, like its supreme prototype, is ever expanding. Even for once we could have entertained the idea of explaining "As'va" by horse, if the Richas had given it thirty-six or thirty eight ribs instead of thirty four. It is our duty now to see if we can explain it in any other way.

Our present contention is that, how can a horse have thirty four ribs? We cannot deny the *Vediac* Rishis the knowledge of veterinary anatomy, if we once admit that a horse was used to be immolated in the *As'vamedha* sacrifice; since the different parts and members of the quartered body of a sacrificial victim have been enjoined to be carved and quartered in the peculiar fashion. The *Aitareya Brāhmana* fully bears out the point. How can we then

account for this anomaly? Sayana explains away the difficulty by saying that, "other animals such as, the goat, etc., have twenty-six ribs, while the horse has thirty-four;" and this is manifestly an error based on the ignorance of veterinary anatomy.

First taking *As'va* to mean the sun (*Surya*, the motive force or soul of the universe, *Narasva prerayitā* the thirty four ribs may be explained as the thirteen months, consisting of the twelve solar months and the intercalary one, the fifteen Tithis, and the six seasons. As regards the existence of the thirteenth month, we can refer to the Rik XV of the Suktam 164. Ch. XXII. M. I. Asht II. of the *Rigveda* (*Ṣāṁtajānām Saptattha māhureka*, some assert that there are seven seasons, born of the sun etc.,) where Śāyana quotes from the *S'ruti*, "there is a thirteenth month" (*Asī trayodas'o māsa iti*). Now let us see if we can reconcile it to *A' sva* in its acceptance of *self* or human soul. The thirty four *pañjaras* or essential components of an individualised self are the seven fundamental organic principles of lymph chyle, blood etc., the three *Dhātus* of *Vāyu*, *Pittam* and *Kapha* recognised by the *Veda* (Cf. *Tridhātu S'arma Vahantam*), the ten sense organs, the ten senses, the five material elements, the five *tanmātras* (elementals), and *Manah*, *Buddhi* and *Ahankār* (sense of mineness) making thirty-four, together with the self.

The essential components of the individualised Self have been differently computed by different philosophers of India. The holy Agnivesha asserts that, the five elements, together with consciousness, are called the *Purusha* (Individualised Self, Consciousness alone, according to others, forms the *Purusha*. On the other hand, the twenty four categories such as, the mind, the ten organs, the objects of the senses, etc., are collectively called the *Purusha* (*Khādayaschetanā dhātu Shashthastu Purusha Smritāḥ*; *Chetartā dhāturapyekāḥ smritāḥ Puruṣa samjñakāḥ*. *Punaś'cha dhatubhedena Chatuर्विंशतिकāḥ smritāḥ*; *Mano das'endriyānyarthāḥ Prakṛitī s'chāstādhatukeḥ* (Charaka. *S'ārira*, Ch. I. Vs. 14—15). From this it will appear that, the method of computing the constituents of the *Purusha* (individual Self) which we have adapted is not only legitimate and carries the sanction of the ancient masters, but that it would give a total of thirty four, if the common factors are eliminated from these different lists.

It will thus be seen that, the above explanation precisely fits

in with the number given in the text, and it has this additional advantage that, it does away with the necessity of hypothecating an ignorance of the veterinary anatomy in the Rishis of these Mantras ; an ignorance, if they admit, will at once knock off the bottom of the arguments of our opponents, endeavouring to prove the actual immolation of a horse in the *As'vamedha*.

Now let us see who is the immolator of the so called *As'va*. The nineteenth Rik of the Suktam 162. runs as follows : there is one immolator of the radiant *As'va*, which is Time, there are two that hold him fast, i. e., the day and night, or the earth and heaven (*Ekastashtu ras'vasyā Vis'astā dud yamtārā bhavatastatha rituh*). Śāyana explains the second line of this Rik by "those of thy limbs which I cut [up in due season, I offer them made into balls (of meat) upon the fire (*yā te gātrānāmrituthā krinomi tātā pindānām pra juhomyagnau*). We should rather explain it by "the waste which your limbs and organs etc. have suffered in the course of time, them I offer as oblations in the vital fire." This view has been adopted even by Śāyana in his commentary on the Rik 14 of the Suktam, where he explains the five hotris (offerers) of Soma as the five vital airs which Trita, a *yogin*, for the acquisition of super-human powers, suppressed and concentrated with the Chakra, or umbilical plexus. The line of the Rik under reference runs as *Trito na yan panchahotrin abhishtoye avavarttad avaran chakriya avase*. He made the vital airs, desirous of issuing from himself. to turn back into his own presence and to concentrate with umbilical plexus, for the entire completion of the rite) those airs such as *Prana*, *Apana* and the rest constituting the five ministering priests. These Riks clearly demonstrate the fact that, the Rishis had a precise knowledge of the existence of spiritual plexuses in man, and that they used to perform a rite some what analogous to the *Tantrik Shatchakra Bheda* (penetrating through the six occult plexuses) which most probably then went by the denomination of *As'vamedha*. How easily a confusion of the two different meanings of the term (*As'vamedha*) may arise may be illustrated from the last named Rik alone. If we explain *Chakrena* by lance or spear (*Rishtikakhyena A'yudhena*) instead of explaining it by umbilical plexus, the *Pauranik* conception of the rite (Horse sacrifice) will become irresistably patent ; and to the

mind, blinded by the legendary practice of horse-killing, the true and fobler meaning of these Richas will be utterly incomprehensible. We find no reason which should hinder us from giving the preceding rendering, especially when we know that "Juhomi" in the sense of maintaining the metabolic fire of the organism either by the ingestion of food, or through the effect of the constructive or destructive metabolism of the body, occurs both in the Charaka and Sushruta, and that Lat (present tense) is used for the past and all the preterites (*Lang, Ling, Lung, Lut*, etc.) in the Vedas. What can be more natural for an institutor of an *As'vamedha* (sacrifice to the soul) to address his soul as, "the wastes of my body, O self, which have been made in the course of time, have been cast in the fire of life, (which is but thy inseparable exponent) as oblations in a fire-offering and have been re-absorbed and re-assimilated in thy essence? The origin and merging of the body with its environments from, and in, the Self is sung in the Riks, XXX and XXXII, of the suktam 164, portions of which have been enjoined by the *Anukramanika* to be used in the middle portion of the *As'vamedha*, which means, according to our view, a sacrifice instituted for the glorification or honorification of the soul (*As'va* self, *madhyate, pujiyate*, is worshipped or glorified, *Asmin* herein).

The self, continuing unchanged and undecaying amidst the incessant changes of its organic embodiment, was fitly made the highest object of veneration in the *As'vamedha*. Those who doubt the identity of Self with Aditya we only refer to the R. 5 of the Sukta 164. the seven threads (*dhātus*, Somayajnas according to Sayana) which the sages have spread to envelop the sun, *Baskaye i.s.* the container of reality, the abode of all (*Vatse Baskaye'dhi Sapta Tantun*)

We admit that there are Riks in the Sukta 162. such as the Riks IX, X, XI, XIII, XV. which apparently indicate the actual immolation of a horse and contain references to the cooking of its flesh, to the distribution of the broth, to the caldron, odoriferous with its boiling contents, to its (horse's) grease smeared upon the brush or the axe.

But there is no ground for holding that, even these Richas, if they are not actual interpolations, are not capable of bearing a meaning which may not shake our faith in the bloodless character of the *As'vamedha*. In the Rik 34. Sukta 164 Ashtaka II. of the Rig Veda

the Rishi asks what is the seed of this showering sun (*Prichchham Vrishno As'vasya retah*) and the answer to this query is supplied in the Rik XXV of the same Sukta, in the statement that this Soma is the seed of the horse (sun) (*Avam soma Vrishno As'vasya retah*). The Rik 44 of the same suktam says, the three tresses (of the universal self,) fire, air and the sun in proper seasons looks over the earth, one of them shears the tresses, the cereals, herbs and forest leaves; at the end of the ear (*Trayah keshina rituthā vi chakshurī samratsure upata eka eśhām*), and in the same Suktam occurs the Rik which says, the priests cook the soma ox as their primary duty (*ukshānam Priś'nimāpachanta virah prathamā-nirāsyān*.) Now, considering that ox is identical with horse which signifies the sun or the self, and that soma plant is the body of the ox or horse, and further that the Soma is called the seed of the horse, and the cereals etc. are his tresses, are we not warranted to suppose that the cooking of the different limbs and bodily principles of the *As'va*, described in the Riks of the Suktam 162 of the Rigveda, is only a poetical mode of describing the fermentation of the Soma beverage, whose soul-exhilarating properties had been many times eulogised in the *Vedas*, and which especially in the glorification sacrifice offered to the self (*As'va-medha*) might naturally seem to them to be the only fit and adorable offering to the Real in man? We have seen in the Rik XI. of the Suktam CLXIII. that the hairs of the horse's manes are the flames of the fire which are tossed in manifold directions and spread in the forests (*Tava S'ringani Puratra-ranyeshu charanti* R. II. S. 163. V22. A II).

Now even if we, like *Yaska*, confine ourselves only to that kind of interpretation of the Riks which reflects only the occurrence of certain physical phenomena, we will be quite justified in holding that, the quartered members of the *As'vas* body are nothing more than the cereals, foodgrains and Soma plants, which have been figuratively described as the limbs and organic principles of the *As'va*, or the sun, or the fire incarcerated in the soil and the womb of the Earth.

We know that in the mystical language of the *Brāhmaṇa*, the sun (*Aswa-goer*) or *Indra* (the burning one) is the soul of the universe; by a poetical analogy and with a little difference of meaning all these terms *Indra* (the holder of the senses) *Asva* (the

goer the reality that goes out of the body at death, the Surya (the impellor) were extended to denote its human prototype. Prishni the mother of the sun or gods is the Firmament. Prishni, the Soma plant is the seed of the Ashva (Self) and Soma is the name of the most important of the organic vital principles (protoplasmic albumen) which has been described by the Rishis as the quintessence of life, and which is contained in the heart and the viscera (*Hridāveva Kukshaya Somadhānā.*) According to their view the sun, the Self and the fire, whether called by the epithet of horse or bull, represent the three different aspects of the same substance, if it be right to call force a substance. Similarly, the Soma (protoplasmic albumen), the Soma (plant, the seed of the Self) are the food of both the gross and subtle life. The yellow juice of the red or yellow species of Soma, and twenty four of them are recognised in the Ayurveda (And now this divine Soma may be divided into twenty four species according to the difference of its habitat, virtue, potency, structure, colour, etc.—*Atha Khalu Bhagavan Somah Sthānākritigunavir-yaya vi'seshaischatur-vims'atidha bhavati.*—Sushruta. Chik. C. 29—C3.) have been termed as the blood, its bruised stem as flesh, and these may account for interpretations which have been put upon these terms in the As'vamedha Suktam, and which have led many level headed scholars to come to a positive decision about the actual immolation of a horse in the As'vamedha.

The next point that our opponents may urge against our mode of interpretation is that actual cooking etc of horse flesh has been unequivocally described in these Richas. But their contention falls to the ground if we say that these terms, the derivatives of the root *pacha* (to cook) may also unequivocally mean to grow mature to continue in existence. *Kālah* (Time) *Pachati* (matures) *Bhūdñi* (all beings) is a Sanskrit maxim which known even to a veritable Tyro in Sanskrit. The caldron, the ladle etc. which occur in these Richas may also be more consistently explained as the "caldron of time, the ladle of seasons," and scores of instances can be quoted from the R̥gveda where *chamasau*, two ladles, have been called the *yonī* of the sacrifice and of all creatures in the shape of Earth and Heaven.

The Singers of the As'vamedha Richas were not a race of primitive nomads. They were far advanced in the arts of

civilisation and knowledge. Astronomy, prosody, grammar and a rudimentary form of Logic, together with works on ceremonials, and medicine, are found to have been frequently mentioned in the Rig Veda. In fact, the fundamental principles of each abstruse system of philosophy such as, the Sāṅkhya and Vedānta were presaged in the Suktam 164, the next one to the *As'vamedha Suktam*. There is an unequivocal reference to the Prakṛiṭi (Nature) of the Sāṅkhyas in *Asthānavantam Yadanasthā Bibharti* (one with bone i.e. the primal self, is borne by the boneless (illusory Prakṛiti)). For the first time we find the oneness of the universal self with the individual soul clearly enunciated in the Rik. (18.) of this Suktam which runs as, "he who knows the protector of this universe as the inferior associated with the superior, and the superior associated with the inferior," *Avah parena Pitaram yo asyānuveda para evāvarena*; and in the Rik XX of the same Suktam running as, two birds associated together, and two friends (as they are) take refuge in the same tree; one of them (individual Self) eats the sweet Pippala fruit, the other (Supreme Self,) eating not, merely looks on (*Dvā saparnā Sayujā Sakhāyā Samānam Vriksham parishasva Jāti;* *Tayoranyah pippalam Svadvattyanas'nannanyo abhi Chākasheeti.*) The famous dictum of the *Upanishad* regarding the sexless character of the Self is but the echo of the Rik, *Striyah Sateestmā Ume pumsa dhu etc.* In short, all forms of philosophic ideas had their origin in the Vedas. Under these circumstances, are we not warranted to assert that, the mysticisms of the *Yoga* likewise originated from the metaphysics of the Vedas? We have shown above that, a rite analogous to the rite of *Tāntrika yoga*, commonly known as *Shat chakra Bheda*, was not unknown to the Rishis of the second *Ashtaka* of the *Rig Veda*, and we must say that, from the metaphysical meaning which the *As'vamedha* Richas are capable of bearing, the *Asvamedha* (the sacrifice for the glorification of Self), in its original inception, must have been somewhat identical with this *Shatchakra bhedah*. This spiritual or mystic character of the rite was not lost sight of even at the time when Bhṛigu made his famous recension of the *Manu Samhita*. Later on in this chapter we shall come across a couplet, which lays down that, a non-killer of animal life (abstainer of meat diet) is as much meritorious as a performer of a hundred horse sacrifices. This couplet

would have been ridiculously absurd, if *As'vamedha* had entailed in fact the immolation of six hundred and nine animals. For in that case the couplet would mean something like this, *vis.*, to forswear meat is as meritorious as killing six hundred and nine animals, a hundred times multiplied. Or in other words, the merit of forswearing false-hood is equal to that of telling a hundred thousand lies.

The greatest obstacle to the acceptance of our view of interpretation is the description of the horse-sacrifice in the *As'vamedha Parva* of the *Mahabharatam* (*Anugitā Parva* Ch. 88 VS 27—35 and Ch. 89. VS 1—5.). Before proceeding further with this dissertation, we must add that, the arguments, which we shall adduce to account for its description in the *Mahabharatam*, shall apply *mutatis mutandis* to the description of the *As'vamedha* contained in the *Ramayanam*. One thing, which strikes us most in the superficial view of the matter, is that both in the *Rig Veda* and *Mahabharata* the *As'vamedha* is associated with deep and abstruse metaphysical disquisitions. In the *Rig Veda* the philosophical Suktam follows the *As'vamedha Richas*, in the *Mahabharatam* the philosophy precedes the description of the *As'vamedha*. In the *Mahabharatam*, the *As'vamedha* was instructed to be instituted primarily for expiating the sin of a disastrous civil war ; but the actual eating of horse-flesh by the priests or the institutor of the sacrifice, as seems to be sanctioned by the Sayana's commentary, was dispensed with in the *Mahabharatam*. King Yudhishtira then smelled the smoke, capable of purging one of his sin, of the marrow of the horse that was thus cooked (*Asvamedha Parva*. Ch. 89. V. 4). In the *Mahabharata* the sacrificial horse was made to wander all over the world for the purpose of collecting tributes from the kings of countries through which it had passed. The launching of a campaign of world-wide conquest as a preliminary to the institution of the *As'vamedha* was never contemplated in the *Richas* of the *Rigveda*. A little knowledge of the ancient history of the world will help us to point out the source from which this Horse-sacrifice was imported into Brahmanism, and to trace the steps taken by her priesthood to celebrate this Horse sacrifice with the *Mantras*, relative to the soul-worship of the *Vedas*. We know that the ancestors of Huns or Hungarians were proverbially fond of horse-flesh, both literally and metaphorically.



These worshippers of the fierce, tawny coloured god, Rudra, who, in the shape of the bull, begot Maruts on Pris'ni, disguised as a brindled cow (Europa?), used to celebrate their victories in war with horse-sacrifices. The descendants of these Huns, after their conquest of, and settlement in northern India, came to be assimilated in Brahmanism. And Brahmanism, in its turn, to please the fancy of the conqueror and to prove his lineage from the Vedic gods, sanctioned the sacrifice as a Vedic sacrifice, adopting and altering the sense of the Mantras to the exigencies of the ceremony, to conceal its character of a foreign and imported innovation.

Several eminent authorities, both Indian and European, hold certain parts of the Mahabharatam such as, the Bhagavad Gita etc., to be interpolations; and there is nothing to show to the contrary that, the Anugitāparvādhyāya, containing the description of the horse-sacrifice, is not a subsequent addition to that immortal epic, as it gives but the contemporary view of the meanings of the *As'vamedha Richas* as it was understood and celebrated in that age.

We can assert without the least fear of contradiction that, the *Vedas* have been explained in different times according to the genius and intelligence of each age. Yashka's Nirukta, which reads the description of rain, thunder, lightning, or storm in each *Rik*, must have been written at an age when the Brahmanic genius, devoid of its keen-sighted and subtle philosophy, began to look upon the physical phenomena as the highest manifestations of the Divine. The early *Sutrakāras* and *Mimāṃsa* (rules of interpretation of Vedic mantras), were written at a time when the divine authorship of the *Vedas* came to be first seriously doubted. Sankara's interpretation of the Mantras, contained in the Upanishads, could not help being metaphysical in the face of such a keen and potent Buddhistic opposition of the age (tenth century). Sayana's commentary (14th century A. D.) reflects the spirit of an age in which the reconquest by Brahmanism was once more complete, and all the different forms of interpretation could be equally authoritative and obligatory, and which, discarding none, tended to augment the literary fame of its erudite author. It is impossible within such a narrow compass to fully advance and elucidate all the arguments that favour the mode of interpretation we have adopted. We have given only the main heads of our argument and the line by which we have

To remove the doubt whether he has eaten any unclean article of fare or not, a twice-born one shall practise a *Krichchha* penance, once within a year. Having knowingly eaten any forbidden articles of fare, he must practise penances, especially enjoined to be performed for expiating the sins of eating those articles. (21)

For the purposes of a religious sacrifice, or for the maintenance of his dependants, a Brâhmana can kill the commendable beasts and birds, as did Agastya of yore. (22)

In religious sacrifices instituted by the *Rishis*, Brâhmanas, and Kshatriyas of yore, oblations of meat-cakes used to be made of the flesh of beasts and birds, (there-in immolated.) (23)

Commendable articles of food, even after they have become stale, may be eaten with the addition of any oleaginous substance ; residue of oblations (such as sacrificial porridge, etc.), left after the performance of a fire-offering, may be eaten (even without such addition of clarified butter, etc.) (24)

Articles made of barley or wheat flour, all modifications of milk, even after they have become stale, or if prepared a long time ago, may be eaten by twice-born ones (25)

Thus the commendable and forbidden articles of diet in respect of twice-born ones have been speci-

arrived at that explanation and leave it to our readers, if they approve of our view, to carry on the investigation for themselves.

The discrepancies found in Sayana, Mahidhara, and Mahabharata, etc., regarding the mode of celebrating the actual ceremony, are enough to show that the *Asvamedha* originally meant something other than a mere horse-sacrifice.

cally described, now hear me describe the mode of using or forswearing meat-diet. (26)

Residue of meat-oblations, cast in the fire in a religious sacrifice, as well as that offered in a *S'râddha* repast, may be eaten ; flesh may be eaten at the request of Brâhmaṇas, and in diseases, or under circumstances which imperil life. (27)

Whatever exists in the world, all that *Prajâpati* has ordained to be the food of living beings ; all, both mobile and immobile, is the food of creatures. (28)

The immobile are the food of the mobile (creatures), the toothless ones are the food of the toothed creatures ; the handless, are that of the hand-possessed ones ; and the timid, that of the brave. (29)

An eater, eating an animal and thinking 'it to be his legitimate food, does not commit any sin, inasmuch as the ordainer has created some animals as eaters and the other as their food. (30)

The eating of flesh on the occasion of a religious sacrifice is the divine ordination, to eat flesh for any other purpose is a monstrous practice. (31)

He, who, having brought, or procured, or received the gift of, the flesh (of an animal), eats it after having first offered it to the manes and deities, is not defiled thereby. (32)

[Otherwise than in times of distress,] a Brâhmaṇa, who eats the flesh (of an animal) in a manner condemned by the Regulation, is eaten, defenceless, by that animal in the next world. (33)

A huntsman, who kills animals for money, does not acquire the same demerit in after life, as one who eats flesh in violation of the ordinance. (34)

But the person, who being appointed to do a religious sacrifice, does not eat the (consecrated) flesh, will be re-born as a beast for twenty-one births in succession. (35)

Let a Brâhmaṇa never eat the flesh of an animal, unconsecrated by *Mantras*; conforming to the eternal ordinance, he must always eat the consecrated flesh. (36)

Desiring to eat flesh, rather let him eat its effigy made of dough and clarified butter than eat the unconsecrated flesh of an animal, not immolated in a religious sacrifice. (37)

For as many number of times does the wanton killer of animal life meets death in his successive re-births hereafter as there are hairs on the body of the immolated animal. (38)

For the purposes of religious sacrifices the beasts were created by the self-originated one, the sacrifice is for the elevation of the whole universe, hence killing is not killing in a religious sacrifice (*yajna*). (39)

Cereals, beasts, trees, animals of the tortoise species and birds, immolated on the occasion of a religious sacrifice, obtain the eternal status. (40)

A *Madhupaika*, a *Srâddha*, offered to the manes and deities, and a religious sacrifice are the occasions on which a beast should be sacrificed, and on no other occasion. This is the dictum of Manu. (41)

By killing beasts on these occasions, a Brahmana, conversant with the import of the *vedas*, accords a more elevated status both to his own self and to the self of the (immolated) beast. (42)

Even in times of distress, a self-controlled Brahmana, whether residing in the forest, or in the house

of his own, or of his preceptor, must not do an act of killing not sanctioned in the *Vedas*. (43)

Acts of killing which the *Vedas* have sanctioned in the universe should be regard as acts of non-killing, in as much as all virtue has emanated from the *Vedas*. (44)

He, who in quest of his own pleasure kills the harmless animals, does not obtain any happiness, whether dead or alive. (45)

He, who does not wish to inflict on any animal the pain of death or captivity, is said to be the well-wisher of all, such a man obtains perfect felicity. (46)

Whatever he contemplates, whatever he strives for, whatever he puts his heart upon, he gets that without effort, if he does not kill any animal life. (47)

Flesh cannot be obtained without killing a beast, animal-killing does not lead to heaven; hence, a man must forswear (eating flesh. (48)

Considering the origin of flesh (which is a kind of transformed menstrual blood) and the pangs of death and incarceration the beast suffers, he must forswear eating all kinds of flesh, (whether approved of or prohibited by the ordinance). (49)

He, who does not eat flesh, like a monster, in violation of the ordinance, becomes a favourite with all and is not afflicted with any disease. (50)

He who sanctions the killing of an animal, he who quarters its slaughtered body, the actual immolator, the seller and buyer of its flesh, the man who cooks the flesh, he who serves that cooked flesh to the eaters, and he who eats it are called the killers. (51)

He, who otherwise than for the purposes of *S'raddhas* offered to the manes and deities, tries to

augment the flesh of his body with the flesh of a beast, is the greatest of all sinners. (52)

The merit of him, who forswears the use of meat, is equal to that of one who performs the *Asvamedha* sacrifice, each year, for a century. (53)

By living on fruit, bulbs, or food grains used by the holy sages, a man does not acquire the same religious merit as he does by forswearing the use of meat. (54)

He, whose flesh I eat in this life, shall eat my flesh in the next; this is the essential attribute of flesh, as disclosed by its etymological signification, according to the wise. (55)

No sin is attached to wenching, flesh-eating, or wine-drinking; these are the natural propulsions of Man, but abstinence bears greater fruits. (56)

Now I shall discourse on death-uncleanness, as it affects the members of the four social orders in the order of the enumeration, as well as on the mode of purifying the defiled articles. (57)

The *Bandhus* (i.e., *Sapindas* and *Samānodakas*) of a male child, dead before, or after cutting his teeth, or at the age of tonsure or initiation with the thread, become unclean on his death; likewise his *Bandhus* become unclean on the birth of a male child. (58)

Death-uncleanness continues for ten days among *Sapinaas*, or until the bones are collected (i.e., for four days as in the case of a fire-keeping *Brāhmaṇa*), or for three days, or for an entire day and night. (59)

The *Sapinda*-relationship is extinguished in the seventh generation; *Samānodaka*-relationship lasts for all eternity, being extinguished only when the name and *Gotra* are not known. (60)

The term of death-uncleanness, herein laid down, should be also regarded as holding good in respect of birth-uncleanness among *Sapindas*, desirous of obtaining perfect purity. (61)

Personal impurity during the term of a death-uncleanness is equal among all the *Sapindas*; but in respect of a birth-uncleanness, the mother of the (new born) child remains unclean for ten days, while its father regains his purity on bathing. (62)

Having wantonly cast his seed, a man shall regain his purity by bathing; but having cast his seed in a woman other than his married wife, he shall remain unclean for three days. (63)

A Brahmana, who has touched the dead body of a *Sapinda* relation, shall remain unclean for three times three days and one day; a Brahmana, who has touched the dead body of a *Samānodaka* relation, shall remain unclean for three days. (64)

A disciple, happening to perform the funeral rites unto his deceased preceptor, shall remain unclean for ten days like the *Sapinda* relations of the latter. (65)

In a case of abortion or miscarriage (of pregnancy from within three to six months), purification will be effected after the lapse of days, equal in number to that of the months of pregnancy, (the period of uncleanness being three days in respect of an abortion before three months); a chaste woman in her menses will be pure by bathing after the cessation of her flow. (66)

(*Sapinda* relations of a) boy, dead before his rite of tonsure, shall remain unclean for one day and night; while on the death of one, dead after the rite of tonsure (and before his initiation with the thread), they will remain unclean for three nights (days). (67)

His relations shall bury the corpse of a child, dead before completing the second year of his existence, in a pure ground at the out-skirt of the village, fully decorated, without performing the rite of bone-collecting. (68)

His (its) corpse must not be cremated, nor libations of water must be offered to his (its) spirit; leaving it in the forest, like a log of wood, they (*i.e.*, relations) shall pass three days in uncleanness. (69)

On the death of a boy, less than three years of age, his relations must not do the rite of (offering libations of) water unto him. The departed spirit of an infant, dead after cutting his teeth, or after his rite of nomenclature, becomes happy with such a water-rite, though its performance is not obligatory on his relations. (70)

The period of uncleanness, incidental to the death of one's fellow-student (of the *Vedas*), is one day only, while on the birth of one's *Samānódaka*, one should be regarded pure on the expiry of three days from the date of the birth (71)

On the death of a betrothed, (though) unmarried girl, her friends (such as her affianced husband, father, etc.) become purified after the expiry of three days; her *Sapinda* relations also become purified after the expiry of the same period. (72)

During the term of a (death-uncleanness) they shall eat their meals without any (artificial) salt, must bathe on each of the three days of uncleanness, forswear meat-diet, and sleep separately on the ground. (73)

The mode of observing a death-uncleanness (by *Bandhus* and relations), residing in the vicinity, has been described; the following should be known as the



mode of observing it by *Bandhus* and relations, residing at a distance. (74)

Happening to hear of the death of a relation in a distant country, within ten days of its occurrence, he shall remain unclean for the unexpired portion of (the period of) ten days. (75)

If he hears it after the expiry of ten days, he shall remain impure for three days only. Happening to learn it after one year of its occurrence, he shall regain his purity by bathing. (76)

Happening to hear of the birth of his son, or of the death of his relation, ten days after its occurrence, a man becomes purified by bathing with his clothes on. (77)

On the death of a *Samānodaka* relation, or of a child dead before teething in a distant country, he shall be purified by bathing with all his clothes on. (78)

A birth or death uncleanness, occurring within the term of a pre-existing one, must abate with the expiry of the *latter* (i.e., the previous uncleanness.) (79)

It is said that, one's uncleanness, incidental to the death of his preceptor, lasts for three days; that on the death of a preceptor's son or wife is for one day and night. (80)

On the death of one's fellow student of the Vedas in the same house, the period of uncleanness is three days: 'On the death of one's brother,' disciple or priest, he shall remain impure for two days and the night between them (*Pakshini*) (81)

/ On the death of the king of the country where-in he resides, let him observe a death-uncleanness for the day or night in which the death has occurred. The period of uncleanness in respect of the death of

of a Veda-ignorant, or Veda-knowing preceptor, is for the entire day or night in which the death has occurred. (82)

A Brahmana shall regain his purity after ten days ; a Kshatriya, after twelve days ; a Vais'ya, after fifteen days ; and a Sudra, after a month. (83)

Let him not extend the period of uncleanness, nor cease to make the Vedic fire-offerings ; if he gets them done by a *Supinda* proxy, he does not become impure. (84)

Happening to touch a *Chandāla*, a woman in her flow, a degraded person, a (newly) parturient woman, a dead body, or a person who has touched a corpse, one shall regain his purity by bathing. (85)

Having seen an unholy sight after the performance of *A'chamunam* (sipping water) in connection with a daily religious rite, one must diligently mutter the Mantras sacred to the sun-god, or any other sacred Mantras, to the best of his ability. (86)

Happening to touch a human skeletal bone, smeared with grease or marrow, a Brahmana shall regain his purity by bathing ; having touched such a dry bone, he shall purify himself by touching a cow, or by looking at the sun. (87)

A religious student (*Brahmachārin*), before fulfilling his vow, must not do obsequious rites unto the spirits of his departed relations ; after the completion of his vow he shall observe a death-uncleanness for three days, and thereafter regain his purity by offering libations of water unto them. (88)

Unto the souls of) persons of hybrid castes (begotten by men of inferior castes on women of superior castes) and unto the souls of ascetics and of men who

have committed suicide libations of water must not be offered, after death. (89)

(Similarly), not unto the spirits of atheists, defilers of the *Vedas*, moral wantons, and wives who had been drunkards, or faithless to their husbands, or guilty of committing abortions of pregnancy. (90)

For carrying, or cremating the dead body of his own initiator in *Brahmanism*, or of his preceptor, father, mother, or of any other superior relation, a religious student (*Brahmacharin*) must not be considered as dis-associated (*i. e.* to have broken) with his vow. (91)

The corpse of a deceased S'udra must be carried out of his house through the eastern door of its southern portion; that of a Vais'ya, through the western door, that of a Kshatriya through the northern door, and that of a Brahmana through the eastern exit. (92)

Kings (*i. e.* crowned and duly anointed sovereigns of the Kshatriya caste), *Brahmacharins*, and celebrators of Vedic sacrifices are never affected by death or birth-uncleanness, inasmuch as the kings are the representatives of Indra (on earth), and the two last named ones are those of Brahma. (93)

In respect of a king, seated on the glorious cushion of sovereignty, the (period of) uncleanness is laid down as one day only, the reason being that sovereignty exists for the protection and welfare of the subjects.\* (94)

No uncleanness exists in respect of the death of persons, killed in a battle not conducted by the king,

Kings are not governed by ordinary laws of uncleanness as their persons must be kept always pure in order to leave them morally competent to make gifts and to do other prophylactic rites for the welfare of their subjects in cases of emergency such as famine, etc.—*Kulluka*.

or struck dead by lightning, or killed in execution of the sentences of royal tribunals (lit, king's commands), as well as in respect of the death of those who have surrendered their lives for the protection of kine and Brahmanas, or of those whose deaths by the king's command should not give rise to such uncleanness. (95)

The king is the embodiment of the (energies of the) eight lords of regions such as, the Moon, the fire, the air, the sun, Indra the lord of wealth (Kuvera), the lord of waters (Varuna) and Yama. (96)

Sovereignty is founded on the energies of the lords of the eight regions; hence, a king is not affected by uncleanness. How can he, whose commands make mortals subject to cleanness and uncleanness, be himself affected by uncleanness? (97)

A person, killed with an uplifted weapon (such as a sword, etc.) in battle in discharge of the duties of a Kshatriya, instantaneously acquires the merit of (an *Agnishtoma*) sacrifice, and is at that moment purged of uncleanness. (98)

(After the performance of the S'raddha and at the expiry of the period of uncleanness, a Brahmana is purified by sipping water; a Kshatriya, by touching a weapon and a charger; a Vaisya, by touching a goading stick and the reins (of a horse); and a Sudra, by touching a stick. (99)

O you foremost of Brahmanas, thus I have related to you the rules of cleanness among the *Sapinda* relations of the deceased, now hear me describe the rules of cleanness to be observed by the *Asapinda* relations of the deceased. (100)

A Brahmana, having carried and cremated the corpse of an *Asapinda* relation, like a relation, be-

comes pure after a threedays' uncleanness. Similarly, having carried and cremated the corpse of a deceased and intimate relation (uterine brother or sister of his mother), he shall observe a period of three day's uncleanness. (101)

Having partaken of the food in the house of his deceased *Asapinda* relation (during the term of uncleanness), a Brahman shall remain unclean for ten days, his mere residence in the house without partaking of the food (of the family will make him unclean for one day only. (102)

Having followed the corpse of a deceased person, whether related to him as a cognate or not, a man shall effect his purification by bathing with all his clothes on, by touching fire, and by drinking clarified butter (after that). (103)

In the event of his having had relations of his own, the corpse of a deceased Brahmana must not be carried by S'udras; such a corpse (lit, bodily oblation to death), defiled by the touch of the S'udras, leads not its spirit to heaven. (104)

Knowledge (of Brahma), *yoga* and penitential austerities (*Tapas*), the fire, food, the earth, conviction, water, pastes and unguents, the air, deed, the sun and Time are the purificators of embodied creatures. (105)

Of all purifications (or purities) the purification or purity of the mind is the greatest purification or purity. He who is pure in intent (thought or idea) is truly pure, purification with the help of clay and water is no (real) purification. (106)

Through forbearance the erudite are purified, through gifts wrong-doers are made pure. Sinners in secret are purified by muttering or mentally repeating (*yapya*,

the sacred Mantras, and the foremost of Veda-knowing Brahmanas are purified through the practice of penitential austerities. (107)

Things to be purified are purified with clay and water; a river is purified by its current; a woman, by her flow; and the best of Bráhmaṇas, by asceticism. (108)

Water purifies the limbs and bodily members (of a person); truthfulness purifies the mind; the individualised Self is purified by knowledge and penitential austerities; and intellect (Discriminative faculty) is purified by knowledge. (109)

Thus the mode of purification in respect of your persons has been described; now hear me discourse on the mode of purifying various articles (and substances). (110)

The purification of all gems, metallic articles, and things made of stone should be effected with the help of water, ashes and earth. This is what has been said by the wise. (111)

A golden vessel, bereft of smear (*i. e.*, not smeared with grease or any unclean paste), is purified by washing it with water; the same rule holds good in respect of articles made of stone, of aquatic substances, and of unstriated articles of silver. (112)

Silver and gold have originated from the fire and water, hence the purification of gold and silver should be effected with fire and water, their parent substances. (113)

Articles, made of copper, iron, bell-metal, brass, zinc, or lead, should be respectively purified with alkali (asnes), acid and water, as suited to each of them (See Brihaspati Samhita). (114)

All fluid substances (such as oil, clarified butter, etc., defiled by a crow, or by a fly) should be purified by stirring them (with a ladle). Articles, made of the combination of several other things, should be purified by sprinkling water over them, and wooden articles should be purified by scraping them. (115)

During the celebration of a religious sacrifice, sacrificial vessels are purified by rubbing them with the palm of hand, while ladle and spoons are purified by washing them. (116)

Sacrificial porridge, and sacrificial spoons and ladles, known as *Sruk* and *Sruva*, are purified by washing them with hot water; winnows, carts, pestles and mortars are purified by washing them with hot water. (117)

A pile of paddy or clothes, (defiled by any impure contact), is purified by sprinkling water over it; a small quantity of paddy, or a small number of clothes is purified by washing it with water. (118)

The purification of Bamboo articles, as well as of those made of leather should be effected in the manner of clothes; whereas the purification of *Sâkas*, fruit and bulbs should be made in the manner of paddy. (119)

Wearing stuffs, made of the threads of silk-worm-cocoons (*Kausheya*), and stuffs made of sheep's wool must be purified with alkali; blankets, such as are manufactured in the country of Nepal, must be purified with Nimva leaves; cloths made of flax and Jute-twists must be purified with Vilva fruit, while those made of bark-twists (*Kshauma*) must be purified with white mustard seeds. (120)

Let the knowing one effect the purification of

articles made of horns, conch-shells, bones, or teeth (tusks) in the manner of *Kshauma* cloths, or with water and cow's urine. (121)

Wood, weeds, straws, etc., are purified by sprinkling water over them, a room is purified by washing and plastering it (with cowdung, etc., while earthen vessels are purified by baking them again. (122)

Earthen vessels, defiled by the touch of urine, fæces, sputum, pus or blood, are not purified by re-baking them. (123)

A ground, (defiled by stool, by urine, or by the residence of a *Chandāla* thereon and such like causes), is purified by brooming, plastering, washing, and scraping it, or by keeping kine thereon. (124)

An article, nibbled by a bird (whose flesh may be eaten), or smelled by a cow, or spitted upon, or trampled under foot, or defiled by the touch of an insect or hair, is purified by throwing earth over it. (125)

An article, smeared with any impure substance, must be rubbed with earth and washed with water until the smear and its foul smell are removed. This is the rule in respect of the purification of all articles. (126)

The gods have ordained three things as pure for Brahmanas, *vis.*, those which have not been found to be any wise polluted, those washed with water, and those declared as pure by speech (word. (127)

That quantity of water, which is enough for a cow to quench her thirst with, if it stays on the ground, not bereft of its proper smell and colour, and undefiled by the contact of any impure thing, should be regarded as pure. (128)



Always pure is the hand of a maker of flower-garlands, always pure in the shop is an article spread out for sale, and always pure is the article of gift in the possession of a *Brahmachârin*. This is the conclusion of the Sastras. (129)

Always pure are the faces of women, pure is the bird in the act of felling down a fruit; pure is the mouth of a calf at the time of milching a cow, and pure is the mouth of a dog in catching a game in a hunt. (130)

Pure is the flesh of an animal killed by a dog; as well pure is the flesh of an animal killed by a *Chandâla*, or by a carnivorous beast. This is what Manu has said. (131)

At all times pure are the external ducts of organs situated above one's umbilicus, always impure are the ducts of organs situated below the navel, as well as the refuse matter which are secreted or discharged through them. (132)

Flies, particles of saliva escaped out of the mouth, a shadow, the cow, the horse, the rays of the sun, dusts carried in the air, earth, fire and air have been held as pure in respect of their touch. (133)

Earth and water, enough for the purpose, should be used purifying the parts after defecation or urination, or after the discharge of any of the twelve afore-said bodily excretions. (134)

The fat, semen, blood, marrow, urine, fæces, the waxy deposits in the ears and nostrils, phlegm (mucous) tears, sweat and the mucous deposit (in the corners) of the eyes, these are the twelve refuse products of the bodies of men. (135)

A person, wishing purification, must rub his genitals

once, his anus thrice, his left hand ten times, and his both hands seven times, with earth (clay) and water. (136)

This is the (rule of) purification for house-holders; Brahmacharins, forest-dwelling hermits, and anchorites (Yatis) shall respectively double, treble and quadruple the number (of purificatory measures laid down in the preceding couplet). (137)

After defecation or urination, after having eaten his meal, or wishing to study the *Vedas*, he shall sip water and touch the apertures of his organs. (138)

Desiring the purification of his body, he must thrice sip water and thrice wash his mouth with water. Only once must a S'udra and a woman do each of these things. (139)

Following the path of equity, S'udras must shave their heads once, each month, follow the rules of purification laid down in respect of the Vais'yas, and eat the leavings of Brahmanas' food. (140)

Particles of saliva falling on the limbs, hairs of the beard getting into the mouth, and the particles of food retained in the interstices between the teeth must not be regarded as leavings of food (Uchchhishtam). (141)

Drops of water, falling down on the feet of one at the time of helping another to rinse his mouth with water, should be regarded as pure as the water, lying on the ground. (142)

A person, with an article in his hand, happening to be touched by the leaving of food, shall recover his personal purity by sipping water, without placing the same article on the ground. (143)

After purgation or emesis (induced by a medicine) a person shall bathe and drink clarified butter; having

belched after taking his meal, he must sip water in the manner of an *Achamanam*. It is said that, after visiting the beds of their wives, men must purify their persons by bathing. (144)

After having slept, sneezed, eaten, spitted, drunk water, or spoken a lie, or before commencing his *Vediac* study, let him assiduously do an *Achamanam*. (145)

Thus the mode of effecting the personal purification, as well as that of purifying (various defiled articles) has been elaborately and exhaustively described; now hear me discourse on the duties of women of all the (four) social orders. (146)

A girl, or a maid, or an old woman must not do any thing independently (*i.e.*, at her own will) in the house. (147)

In childhood let her remain under the control of her father, under the control of her husband in youth; and under the control of her son after the demise of her lord in old age. A woman must not assume independence under any circumstances whatever. (148)

She must not wish separation from her father, husband or sons; a woman living separate from these (relatives) becomes condemnable in both families. (149)

Skillful in her household duties, let her maintain a happy and cheerful frame of mind, keeping the furniture neat and tidy, and avoiding extravagance. (150)

During the life-time of him unto whom her father, or her brother, with her father's consent, might have given her in marriage, him she must (devotedly) serve, and make no transgression against him, after his demise. (151)

The religious sacrifice, known as the *Prajāpati-yajna* and other bliss-giving rites should be instituted

on the occasions of their marriage) for auspiciousness ; (i.e., for fruition of the object of marriage) ; the formal giving away (betrothal, or giving of word according to *Kulluka*) creates the right of husbandship. (152)

The lawfully married husband, the doer of the rite of consecration by *Mantra* (i.e., Marriage) ; is at liberty to visit his wife during her menstrual period, or at any other time, since it is he who gives pleasure to the wife both in this world and the next. (153)

Like a deity, a chaste wife shall always serve her husband, even if he be found devoid of learning, character and conjugal fidelity. (154)

A wife has no other religious rite or vow of her own than an unflinching devotion to her lord, whereby she will be glorified in heaven. (155)

A virtuous wife, desiring to attain the region of the husband, must not do any thing unpleasant to her lord, in life or death. (156)

After the demise of her lord, let her control her passion by living on auspicious flowers, bulbs, and fruit, and never dream of taking the name of another man. (157)

Forbearing, self-controlled, and emulating the excellent virtues of chaste wives, let her pass her whole life in the constant practice of asceticism, (for swearing meat, honey, wine and sexual intercourse, etc) (158)

Many thousands of celebrated *Brahmachârin*s (such as *Sunaka*, *Bâlakhilyas*, etc.,) and thousands of *Brâhmanas* have gone to heaven (even) without (the merit of) procreating children. (159)

After the demise of her lord, a virtuous wife, by taking to the life of asceticism, may go to heaven,

even though not blest with a child, like the *Brahmachárin*s. (160)

Out of a greed for progeny, a wife, who makes transgressions against her lord, acquires infamy in this life and is ousted of the region of conjugal felicity (*lit.* region where virtuous wives are re-united with their husbands after death.) (161)

A son, begotten by a man on another's wife, and *vice versa* can never be called a son, and nowhere a virtuous woman has been advised to take a second husband (*in the Sastra*.) (162)

A woman, who, discarding a former though inferior husband of her own, marries a better and greater husband, for the second (time), is condemned in society and is called a fore-enjoyed wife (*Parapurvá*.) (163)

For acts of infidelity to her lord, a wife becomes condemnable in society; she will be reborn as a she-jackal, afflicted with many a foul disease (such as leprosy, etc). (164).

Controlled in her speech, body and mind, a wife, who transgresses not her lord, attains the region of the husband and is glorified as a chaste woman by the world. (165)

Controlled in her speech, body and mind, and by thus faithfully discharging the duties of matrimony, a woman (wife) acquires glory in this life and attains the region of the husband, after death. (166)

A true-born one (Brahmana); shall cremate the corpse of such a dutiful wife dead before him, in the *Agni Hotra* fire, together with the wooden utensils used in that sacrifice. (167)

Having thus cremated his deceased wife, the surviving husband shall again marry a second wife, or

pass the remainder of his life in doing fire-offerings. (168)

A house-holder must not abandon the performance of the five daily sacrifices, conformably to the rules stated before, and shall reside married in his house for the second division of his life. (169)

## CHAPTER VI.

HAVING thus duly discharged the duties of the householder, a *Snātaka* Brāhmana, with all the passions of his heart sobered and tranquillised, shall live, self-controlled, in the forest. (1)

A house holder, when he will find his hairs turned grey and the skin of his body furrowed with lines and wrinkles and see the son of his own son, shall resort to the forest. (2)

Forswearing the use of all kinds of food-grains, as well as that of vehicles and wearing apparels used by (men) in the village, and placing his wife under the protection of his son, or in her company, let him take refuge in the wood. (3)

Taking the *S'rauta* and the *Grihva*-fires, together with the spoons and ladles, etc., used in the *Agnihotra* offerings, with him. let him come out of the village, and live, peaceful and self-controlled, in the forest. (4)

With food-grains used by Munis (divine contemplators) and holy roots, fruit and *S'akas*, let him duly perform these five great sacrifices. (5)

Let him be clad in skin, rags, or barks of trees, bathe morning and evening, each day, wear beard, mustache and clotted hair, and grow finger-nails. (6)

Out of his own food let him make offerings and gifts to the best of his might to the poor, and worship (serve) the guests in his hermitage with offerings of water, fruit and edible roots. (7)

Always devoted to the study of the *Vedas*, with all his senses under control, beneficent and compassionate to all, let him ceaselessly make gifts without receiving them from any one, and exert for the good of all creatures. (8)

He must do the *Vaitānika Agnihotra*\* fire offering according to the Regulation, and perform the sacrifices on the days of the full and new moon in turn. (9)

Successively he shall institute the religious sacrifices, known as *Rikshishte*, *Agrayana* (the harvest offering), and *Chaturmasya*, as well as those which are respectively to be instituted under the auspices of the two solstices (*Uttarāyana* and *Dakshināyana*). (10)

Let him separately offer oblations of sacrificial porridge, etc., cooked with food grains used by *Munis*, in Spring and Autumn, which he himself must glean for the purpose. (11)

Having first offered oblations of holy forest-grains (such as *Nivara*, etc.,) duly cooked, to the deities, let him eat the residue thereof, and use the salt which he himself has manufactured. (12)

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\* The consecrated fire which a house-holder duly inaugurates on the altar in the house is called *Gārhapatyāgni*. The mixing of this fire in the pit with the southern fire is called *Vitānam* and *Vaitānika Agnihotra* consists in casting libations of clarified butter in this fire.

Flowers, fruits and edible roots, whether grown on land or water, and the fruit of holy forest trees, as well as oils pressed out of wild seeds he shall take. (13)

Let him avoid honey, flesh, mushrooms, *Bhustri-nam*, *Shigru* and *Shleshmataka* fruits. (14)

In the month of *As'vina*, he must give away his store of food grains, fit to be eaten by *Munis*, and which he might have collected in the previous year, and cast away the old clothes and fruits, bulbs and *Sakas*, collected in the previous year. (15)

Let him not eat any thing grown on a ploughed field even if it be voluntarily offered; even under the most pressing circumstances, he must not eat any bulb or fruit, grown in a village. (16)

He must eat his food by cooking it over fire, or fruits spontaneously ripened in course of time, or by grinding the edible things with stone, or by simply grinding, or chewing them with his teeth. (17)

He must store up food grain enough for a day's, month's, half year's, or year's use. (18)

Collecting it to the best of his ability, let him eat his food in the day or night, or on the night of the second day after a fast of the previous day, or on the night of the fourth day after fasting for the three preceding days. (19)

Or he shall live as laid down in respect of the *Chandrāyana* penance in the light or dark fortnight, or at the close of the fortnight (*i.e.*, on the day of the full or new moon) he must drink barley gruel only one time. (20)

Or he shall live on fruit, roots and flowers alone, on those which have ripened, or withered in



course of time, or live the life of a forest-dwelling hermit. (21)

He shall either stroll on the ground, or stand on the tips of his toes during the day, or gently ramble in the place of his staying, and bathe at morning, noon and evening. (22)

In summer let him practise the five penances,\* lie in the open during the rainy season, and wear wet clothes in the fore part of winter. Thus let him gradually increase his penitential austerities. (23)

Thrice bathing, and offering libations of water unto the gods, Rishis and manes, each day, let him purify his body by means of austere penances such as fasting for a month or fortnight at a time). (24)

Having duly installed the sacrificial fire on his own self, as is practised by the forest-dwelling hermits, he must observe the vow of silence; and houseless and unpossessed of fire, he must live on fruit and edible roots (of the forest.) (25)

Apathetic to the objects of pleasure, and continent, he must lie on the bare ground, knowing no other house than the tree-shade, and despising any other place of refuge. (26)

Of *Tapasvins*, forest dwelling or house holder Bráhmaṇas he shall beg his necessities of life (daily food). (27)

Or having collected it from the village, he shall eat eight morsels thereof in the wood, placing the same in the hollow of his palm, or in a chip of bark, or in a cup of tree-leaf (28)

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\* The text has *Panchatapa* which consists in placing one's self amidst five fires, i.e., the four fires blazing on his four sides and the sun shining over-head.—*Translator.*

Thus living in the wood, a forest hermit shall discharge these duties of his order); for the realisation and correct knowledge of his own Self he shall ponder over the *Srutis* which appertain to the science of (*Brahma*). (29)

With a view to augment their penance and knowledge, and for the purification of their persons, Rishis, Brâhmaṇas and (even) householder Brahmanas have made use of (lit, served) these *Upanishads*. 30

On the advent of an incurable disease, let him, living on air and water, and with his Self rapt in Yoga, go straight to the north east until he quits this mortal life. (31)

By quitting his body in any of these modes of the great sages, a Brâhmaṇa, void of fear and grief, is glorified in the region of *Brahma*, (32)

Thus living in the forest, he shall pass the third period of his life; and forswearing company, he shall dedicate the fourth period of his life to the practice of asceticism. (33)

Thus having successively passed from one order of life over to another, he, the conqueror of his senses, and institutor of many a fire-offering, tired with the labour of begging and offering oblations, shall augment or increase his pleasures in the next world by taking to asceticism. (34)

Having discharged his three debts, let him devote his thought to Self-Emancipation; striving to attain emancipation without discharging these debts, a man obtains a degraded status. (35)

Having studied the *Vedas* according to the Regulation, procreated sons according to the rules of virtue, and performed the religious sacrifices to the

best of his ability, let him turn his thought to Self-Emancipation. (36)

For seeking the emancipation of self, without having studied the *Vedas*, and procreated children and performed the sacrifices, a Bráhmaṇa shall obtain a very degraded status in the next world. (37)

Having studied all the *Vedas* and paid honoraria to his preceptor, and performed the *Prājāpatya* sacrifice and installed the sacrificial fire on his own self, a Brahmana must abandon his home and take to the life of asceticism. (38)

Those Bráhmaṇas, who, declaring protection to all creatures, leave their homes and take to asceticism attain the effulgent regions. (39)

The soul of a Bráhmaṇa who gives no cause of terror to any creature, does not obtain a fright from any creature in return, after escaping from his body. (40)

Having abandoned his home, let him, observing the vow of silence and carrying the holy paraphernalia of asceticism (such as, a staff and an ewer\*), betake the life of an ascetic, apathetic to all objects of desire (such as, palatable food, etc.) (41)

Alone and unfriended, let him roam about for working out the emancipation of his self. Having thus alone achieved success, he will neither abandon, nor will be abandoned, in his turn, by, any body.† (42)

\* The text has *Pavitropachitah*. *Medhatithi* explains it by "*Pavitrairmantra Japairathavā pávanai Krichckhrayadibhih* i.e., associated with the sacred Mantras and attached to the practice of austere penances.—Tr.

† Apathetic to feelings of pleasure and pain. He will not miss the absence of his sons and relations, nor will be missed by them.—Tr.

Houseless, bereft of the sacred fire, apathetic and speechless, let him, maintaining the perfect equanimity, enter the village for begging his food. (43)

The carrying of alms bowl, the housing about the roots of trees, companionlessness, the wearing of rags and non-distinction of friends and foes are the characteristics of an emancipated individual. (44)

Life or death he must not court; like a servant waiting for the receipt of his salary, he must bide the time of Death (45)

With his sight he must purify his each foot-step,\* drink water which has been strained through a piece of linen, speak the speech which truth has purified, and do whatever his conscience would approve of (46)

Dispassionately he must bear with his revilers, nor offer affront to any one; let him not, for the sake of this (frail and pathogenic) body, create enmity with any person whomsoever. (47)

Let him not enrage an already angry or infuriated person, speak sweetly and gently to one who is not angry, and refrain from uttering any word about any temporal subject through any of the seven speaking appliances of the mind\* (i.e., speak about nothing but Supreme Brahma). (48)

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\* The text has *Saptadvārāvakirṇāncha*, lit promulgated through the seven doors of the mind, which, according to the Vedānta comprise the eye, the nose, the ear, the tongue, the skin, the intellect, and discrimination. *Govindarāja*, on the other hand, explains it by speech originating from its seven objects such as, virtue and wealth, desire and virtue, wealth and desire, and virtue and desire. Certain authorities explain it by "seven regions," as correlated to speech. In short, the meaning is that he must not speak of any object of sight, touch, taste, smell etc., which belongs to the earth and is earthly, and does not appertain to Brahma, the only reality in the universe—Tr.

Always brooding upon the thought of Brahma, non-attached to any thing of this world, and desiring nothing both here and hereafter), let him in the company of his self alone roam about in the world for the pleasure of emancipation. (49)

He must not desire to obtain gifts by reading portends and omens, nor by practising divination or astrology, nor by reading physiognomy, nor by interpreting and preaching *S'astras*. (50)

He must not enter a room, crowded by hermits, *Brāhmaṇas*, birds, beggars or others. (51)

With his hair, beard and finger-nails clipped, and carrying a staff and an ewer, he shall wander without creating hardship on any creature. (52)

His ewers, etc., shall be made of unbroken non-metallic (vegetable) substances; like that of sacrificial ladles during the celebration of a religious sacrifice, their purification should be made with water. (53)

Vessels made of gourds, wood, earth or bamboo, should be used by the fourth order of ascetics (*yatis*). This is what Manu has said on the subject. (54)

Once a day, let him stroll out for begging alms and refrain from attempting to secure a large quantity of food-stuff by begging; through attachment to a larger alms-collecting, a *yati* (ascetic) may ultimately become attached to things of the senses. (55)

After (the hearths of house-holders) have ceased to emit smoke, after pestles and mortars have been laid aside for the day, after the hearth-fires have been extinguished, after the house-holders have all eaten their meals, and plates with leavings have been cast

away, let an ascetic stroll out for alms, each day (in the evening). (56)

He must not be sorry, if he obtains no alms, nor rejoice at its receipt; collecting alms (food), enough for the purposes of barest existence, he must free himself from the sensibilities of contraries, pleasure, pain, heat, or cold, etc.) (57)

By all means, let him condemn gifts (alms), given with honour; by such glorifying gifts, a *yati*, though emancipated, is enchained again. (58)

By taking small food, and by residing in solitude, he must withdraw his senses from their attracting objects of enjoyment. (59)

By restraining the senses, by annihilating love and aversion, by extending compassion to all creatures, (a *yati*) attains immortality. (60)

He must ponder on the sufferings of human life, brought about through the effect of evil deeds such as, the consignment of (souls) to the tortures of hell, and the dreadful sufferings therein to be endured. (61)

On separation from objects of love and association with those who are loathsome, on the ravages of age and imbecility, and affliction from disease. (62)

On the exit of the soul from the body, and its re-birth in another womb, after death, and on the transmigration of this inner spirit through tens of millions of wombs. (63)

On the affliction which is endured by all embodied creatures through the predominance of sin, and on the eternal felicity they enjoy through the effect of their virtue and virtuous wealth. (64)

By means of yoga he must comprehend the disembodied self of supreme Brahma, which, in its gross

from, runs through all types of living beings, good or bad, high or low. (65)

Placed in whatsoever station of society, and (howsoever) defiled, let him practise virtue and be equally (compassionate) to all creatures. The mere cloak of virtue (Garb of holy orders) is no virtue. (66)

It is the (actual contact of) a *Kataka* seed which tends to clear water of its impurities, the mere mention of its name can not make (tur bid) water, clear. (67)

In day or night, and even in disease, he must, for the protection of (small) animals such as, the ant, etc.) walk by carefully observing the ground. (68)

For expiating the sin of unconsciously or unknowingly killing animal lives in the night, a *yati* must bathe, and six times suppress his breath in the manner of a *Pranayama*. (69)

Even three *Prānāyāmas*, coupled with *Pranava* and *Vyāhritis* and duly practised, should be understood as forming the highest penance of a Brahmana. (70)

As burning metals are purged off their dross, so the impurities of the senses are burnt off by practising the *Prānāyāma*. (71)

Let him burn down the defects of his senses (mental propulsions) with *Pranayama*; sin, by concentrating his mind on Self; attachment to the world, by withdrawing the senses from the external objects; and ungodly attributes of his self, by means of divine contemplation. 72)

The all-pervadingness of this Inner Self, which runs through all creatures, whether high or low, is unintelligible to untrained and uncultured intellects,

let him witness this all-pervadingness by means of communionistic contemplation (*Dhyāna* Yoga). (73)

Him, who has fully witnessed this (all-pervadingness of supreme) Self, the acts do not enchain; bereft of this witnessing, a man shall revert to this world. (74)

Universal compassion, annihilation of all killing and injuring (desires,) control of the senses, institution of religious rites enjoined in the *Vedas*, and practice of austere penances are the factors by which one can realise the Supreme Self in life. (75)

Supported by the pillars of bones, bound by ligaments, plastered over with flesh and blood, and covered with skin, this body should be understood as the foul-smelling refuge of urine and excreta. (76)

He shall have to quit this bodily frame, subject to age and imbecility, the abode of diseases, afflicted with pain and suffering, the transitory embodiment of material elements, characterised by the quality of *Rajas*. (77)

As a tree tumbles down from the bank of a river as a bird quits a tree (at day break), so the self, like an aquatic animal freed from the jaws of an aquatic monster (crocodile,) with the greatest difficulty, becomes liberated from this body. (78)

Leaving his good to his dear ones and his evil to his enemies,\* let him, by dint of contemplation, attain the eternal *Brahma*. (79)

When through the effect of contemplation he will be entirely desireless about things of the world, then

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\* Let him leave the good he has done to his friends and the evil which he has suffered at the hands of his enemies work out their respective effects in them, and let him not any wise associate his Self with them and banish their thoughts from his mind.—*Tr.*



he shall acquire eternal felicity both here and hereafter. (80)

Thus by gradually abandoning all associations, and becoming free from pairs of contraries, his self will merge in *Brahma*. 81

All these aforementioned, (latent possibilities of his nature such as, the knowledge of identity of his self with Supreme *Brahma*, extinction of all feelings of mineness, etc.,) become patent only through the practice of meditation; he who has not acquired the knowledge of this identity will not obtain the highest good (emancipation of self) through meditation. (82)

He must constantly mutter the sacred *mantras* which are related to the performance of *Vediac* sacrifices, or to the adoration of *Vediac* deities, or to the knowledge of self, as well as those of the *Vedanta* which treats of eternal realities.\* (83)

This *Brahma* is the refuge of all knowing as well as ignorant beings. It is the final goal of the aspirations of all heaven-desiring individuals. 84)

A *Brāhmaṇa*, who, following these graduated steps; takes to asceticism, shakes off all sin and attains the supreme *Brahma*. (85)

I thus have I disclosed to you the duties of the self-controlled *yatis* (fourth order of ascetics), now hear me promulgate the duties *Vediac Sannyāsikas*.† (86)

\* The text has *Adhiyajnam* which means the spirit of *Vishnu* (all-pervading self) residing as the tutelary divinity of religious sacrifice in his eternal and infinite embodiment. Compare *Adhiyajnoham eva tadehe* (I am *Adhiyajna* in this body).

*Bhagavadgita.—Tr.*

† *Veda Samnyāsikas*, cottage-dwelling anchorites who have abandoned the performance of *Agni-hotras* and other religious sacrifices enjoined to be performed in the *Vedas*.—*Tr.*

*Brahmachàrins*, house holders, forest dwellers and *yatis* fourth order of ascetics, all these four several orders have sprung from the order of house holder. (87)

All these orders, adapted and gone through according to the Regulation, lead a Brâhman, who has duly discharged the duties they respectively entail, to the supreme status. (88)

Of all these orders, the order of householder is said to be the highest according to the ordinance of the Vedic Law code, since it is the order of householder that supports all the other three orders. (89)

As all rivers, whether bearing masculine or feminine names, finally draw their support from the ocean, so all the orders (of ascetic, *Brahmacharins*, etc.,) draw their maintenance from the order of householder. (90)

By Brâhmanas, belonging to all these four orders, should be assiduously pursued the ten-attributed virtue. (91)

Contentment, forbearance, non-attachment to worldly concerns, non-avarice, purity, subjugation of the senses, knowledge of the immutable principles, erudition, truthfulness, and non-irascibility, are the ten specific attributes of virtue. (92)

Brâhmanas, who having thoroughly learnt of these ten attributes of virtues, practise them in life, attain the most exalted status. (93)

A Brâhmana, having discharged the three-fold debt of life and practised the ten-attributed virtue and heard the discourse on Vedanta according to the Regulation, must be taken to asceticism. (94)

Having abandoned all acts and annihilated the demerit arising from work, let him constantly study

the *Vedas*, living in the maintenance of his son. (95)

Bereft of all work, apathetic to the pleasures of heaven as factors of enchainment, on account of the privilege of witnessing his Self, and by constantly brooding over Brahma, a Brāhman attains the highest bliss. (96)

Thus the fourfold Virtue of Brahmanas, auspicious and bearing eternal fruits, has been narrated to you, now hear me discourse on the duties of kings. (97)

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## CHAPTER VII.

Now I shall relate the rules of conduct which should be followed by the king, and the mode by which he shall achieve the highest success. (1)

The protection of all should be justly and lawfully made by a Kshatriya (king), initiated with all the initiatory rites inculcated in the *Vedas*, according to the laws of his own realm and in the exercise of the functions peculiar to his own order). (2)

Out of terror all creatures run about when the world suffers anarchy ; hence, the lord created the king for the protection of all. (3)

Out of the eternal essence of the deities, Indra, wind god, Yama (Death), Sun, Fire, Varuna (water god), Moon, and Vishesha (the lord of riches.) (4)

Since the king has been made out of the essence of Indra, and such like deities, his energy overwhelms all creatures in the world. (5)

Like the sun, he dazzles the sight and mind ; no one can look at his face in this world. (6)